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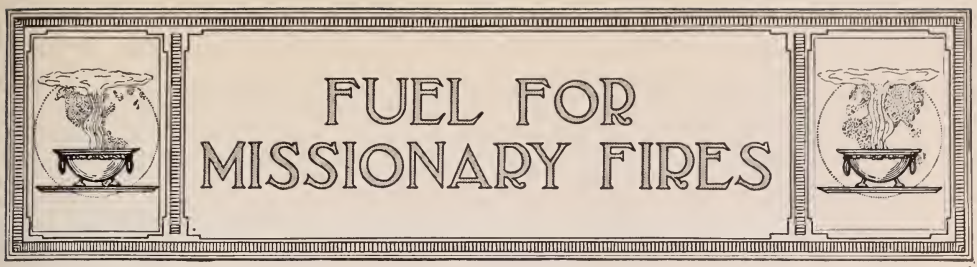

1. A Chinese Christian recommends "knee medicine" as the best cure for the opium habit, idolatry and other sins. (See page 700.)
2. Korean Christian women are so eager to learn to read that some begin reading lessons at the age of seventy. One of the best of the Bible women did not learn to read until she was thirty. (See page 689.)
3. American tourists sometimes meet with unexpected rebukes in Japan, as happened not long ago when one of them asked a merchant to make out a false bill to deceive American customs officials. "No," was the reply, "I am trying to teach my clerks honesty." (See page 687.)
4. A copy of the Buddhist Bible, as printed in Tibetan on the Chinese border, consists of 108 volumes, makes four pack-mule loads, and is worth $450 gold. (See page 672.)
5. Dr. K. Ibuka, President of the Meiji Gakuin, a Christian University in Japan, says that "among the thoughtful Japanese there is a growing conviction that the old ethical ideals and sanctions have lost their authority. . . . The people are turning their eyes and thoughts to Christianity as the only source of power adequate to the great task of a moral renewal of the people." (See page 653.)
6. In the great demand for Western literature in Japan, many demoralizing books and plays are having an immense circulation. This condition reveals a great field for the circulation of Christian literature. (See page 703.)
7. H. S. Kimura, a successful Japanese evangelist, who is called the "Japanese Billy Sunday," and has preached with great effectiveness in Japan, is now on a visit to the United States. (See page 704.)
8. Missionaries in Korea are appealing for good picture-cards, to counteract the demoralizing pictures widely distributed to advertise cigarets. (See page 705.)
9. After seven years' hard work an Arabic reference Bible has been completed by Dr. Franklin E. Hoskins of Beirut, Syria. (See page 710.)
10. Three Chinese were baptized at the student conference in Northfield, Mass., a Methodist bishop, a Chinese pastor and a Y. M. C. A. secretary taking part in the service. Six Chinese were also baptized this year at the student conference in Eaglesmere, Pa. (See page 715.)
11. Candidates for membership in the large Presbyterian church at Elat, West Africa, must wait at least two years, receive weekly instruction and contribute regularly to the church. These probationary classes number 15,000 and the church membership is 2,300. (See page 644.)
12. Ten Christian Eskimo have shown their missionary spirit by agreeing to go, at their own expense, on a two years' evangelistic trip with a missionary to a distant land off the coast of Northern Canada. (See page 645.)

DR. K. IBUKA, PRESIDENT OF MEIJI GAKUIN, TOKYO, JAPAN

The Meiji Gakuin, a University founded by the Presbyterian and Reformed Missions, has a Theological Department with about thirty students, a Collegiate Department with forty students, and an Academy with 325 students

THE

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SIGNS OF THE TIMES

EVANGELISTIC CAMPAIGN IN OSAKA

IT is estimated that about 80,000 people gathered in the various meetings during the recent five months evangelistic campaign in Osaka. The meetings were held in a theater, hotel, post office, in banks, and in a public school, as well as in the churches. Some were for men and others for women only. Bankers, business men, students, church-members, and Christian workers had their addresses fitted to each group.

Perhaps half the number who attended the meetings were Christians, but thousands of non-churchgoers also listened to the Gospel. Many methods were used to call attention to the campaign. The newspapers were utilized, as in Tokyo and Kyoto, to publish a brief and clear account of Christian truth. This newspaper advertising brought enquiries from over two hundred persons, in all parts of the empire. Nearly nineteen hundred persons signed cards, and about two hundred have already reported for baptism.

The greatest satisfaction to the churches and pastors has come, not through the large and successful meetings, but because of the spirit of unity among all the Christians and workers. This is another example of the kind of work that is being conducted in many parts of Japan.

TEMPERANCE MOVEMENTS IN JAPAN

A GROWING temperance sentiment in Japan is reported by Rev. E. O. Mills, who is engaged in evangelistic work among railway men. Last summer, for example, a temperance society was organized in Fukuoka with over one hundred members, and this year on New

The editors seek to preserve accuracy and to manifest the spirit of Christ in the pages of this REVIEW, but do not acknowledge responsibility for opinions exprest, nor for positions taken by contributors of signed articles in these pages.—EDITORS.

Year's Day, which is usually a time of drunkenness, the station master was brave enough to leave *saké* out of the fare. His many callers were served with a favorite non-intoxicating drink made from parched grain.

The usual excursion for railway employees was held in March, and the Western Kyushu section met in Fukuoka. Three special trains brought the people for a day, returning in the evening. During the five days 7,500 came. They met in the largest theater, afterward spending the remaining hours in sightseeing. For the entire trip *saké* was prohibited. The superintendent of the Kyushu lines and his wife are both earnest Christians. The wives of many of the men were also present. All of the people were happy, and it was a fine example of temperance, for even in the parks none of these thousands of people brought even beer. There still remains a great battle to fight against strong drink in Japan, but there are many encouraging signs of victory.

POSSIBLE MASS MOVEMENT IN SIAM

THE Yao, several thousand of whom live in the mountains of northern Siam, are showing a remarkable readiness to receive Christianity. They have emigrated to Siam from the Chinese provinces of Kiangsi and Kwangtung, and are remarkable, says Rev. C. R. Callender, for at least two things, "the good order maintained in their society and their industrious habits."

The Yao worship spirits of their ancestors and certain spirits who are supposed to have control of the elements of nature, but the predominant feature of their religion is fear of evil spirits. Now they are manifesting a desire to find something that will liberate them from demon slavery. They hail Christianity with eager expectations and if the Chief accepts, the people say that all the others will follow. The people made this statement. The Chief made no objection to accepting Christianity till the question came up of tearing down the household shrines in which they believe that the spirits of their ancestors reside. He said he would have to consult with his people first and if they concluded to accept Christianity he would build a house for the missionary to live in when he came to teach them. There is reason to hope that the Yao will soon turn to Christ *en masse*.

CHANGES IN BOLIVIA

FOR nearly four hundred years, the only religion permitted by law in Bolivia was Roman Catholicism, and the penalty of death was provided for those who would attempt to propagate any other faith. "A Protestant was not allowed by the authorities, ecclesiastic or civil, to have family worship in his own home," says Rev. A. B. Reekie, the pioneer missionary of the Canadian Baptist Board. "When we entered the country," he says, "the Constitution of Bolivia read: 'The State recognizes and maintains the Roman Catholic Apostolic Religion, and prohibits all other public worship, except in colonies, where there will be toleration.'" The religious attitude of all Bolivians was antagonistic to evangelical work. This was sixteen years ago.

To-day, after sixteen years, Bolivia is greatly changed. The revolution resulted in a change of government, a break with the past, and a forward march was begun. Now there is full religious liberty and marriage is a state ceremony. The cemeteries have been taken from the Church and are under the control of the municipalities. The clergy, no matter what their crime, were formerly answerable only to the ecclesiastical courts, but are now answerable to civil courts. Religious instruction is no longer permitted in Government schools during school hours. Two convents have been recently confiscated, and others are threatened. The city council of La Paz, the Capital, has prohibited all religious processions on the streets, and the question of separation of Church and State will probably soon be an accomplished fact.

At least 60 per cent. of the men of Bolivia (exclusive of Indians) have drifted away from the Church of Rome, and the attitude of many of the women also toward Romanism and toward the Gospel has greatly changed. Few young men are preparing for the priesthood, and those few are from the lower classes. Already some rural parishes have been abandoned for lack of priests. When the Minister of Education undertook to build up a national system of education he found himself handicapped by lack of buildings, equipment and suitable teachers, and by old and antiquated methods. The mission schools gave a practical demonstration of new methods and new ideas, and helped the Government to reconstruct the national system along modern lines.

In spite of the opposition of the priests, literature scattered in the homes has done much to disabuse the minds of the people of erroneous conceptions, and has taken the edge off their fanaticism. Besides those baptized into the Evangelical Church many have profest to accept Christ as Savior.

The people of Bolivia are more liberal than formerly, less fanatical, more ambitious, more open to foreign influence, but something more than reformed laws and improved educational facilities are needed to touch the inner life of the people. The regenerating influence of the Gospel of Christ is absolutely necessary.

A GREAT CHURCH IN AFRICA

FOR a church of 2,297 members to be developed in nineteen years from a group of two men and four women is remarkable. That such a church has 15,000 contributors by envelop to support its 107 evangelists and seventy village schools almost surpasses belief. This has been done by the Presbyterian Mission at Elat, German Kamerun, West Africa, in the interior of Africa, where natives formerly were cannibals. In addition to its membership of 2,300, Elat has two catechumen classes, numbering respectively 2,000 and 1,300. No one can be admitted to the Elat church as a member without a probationary period of at least two years under weekly instruction in these classes. This gives the church a waiting-list over six times its membership.

The first test of the African mission convert, when admitted to the probationer's class, is that he must

give up his fetish; the next he must settle his palavers—pay his debts, give up surplus wives, give up outwardly at least every immorality. Then as a third step, he must take a bunch of envelops and become a weekly contributor—two years before reception into the church. A careful record is kept, and his card is punched each month for church attendance and for contributions.

During the twelve months ending August 1, 1914, 7,500 persons confest Christ at the Elat church. Of these, 5,000 were led to Christ by the native workers. The entire foreign missionary force last year consisted of three ordained men, four laymen, five missionaries' wives, two single women.

NATIVE EVANGELISM IN GUATEMALA

EVANGELICAL work in Latin America is gaining headway, but is even more difficult than in non-Christian Africa and Asia. It is, therefore, particularly encouraging to read of the efforts put forth by members of the Evangelical churches in Guatemala, Central America, for the evangelization of their own people. Recently, at a Home Mission meeting in the Presbyterian Church in the capital city, it was decided to use the Home Mission funds already collected to erect a chapel in Amatitlan. One of the members of the present little church in Amatitlan a few years ago was a drunkard and a saloon-keeper. When he was converted he cast out the rum and turned his house into a preaching-place, and for several years the Gospel has been preached there. Now he has offered to give the stone with which to make the front of the church, and the dirt with which to make the adobes, or sun-dried brick.

Another man, who had been a fanatic and a drunkard, gave a month's wages with which to begin with the purchase of the lime, and has promised to furnish all the lime as it is needed. He was converted while working on the girls' school building.

Another Christian, who is a painter, has promised to paint the building as his contribution, and another who has oxen will do the hauling.

The Home Mission Society in Guatemala city has collected within the last year one hundred and fifty dollars in the midst of the hardest times ever known there. Many give a part of their time as well as a tenth of their income to God's service. These are the beginning of signs wrought by God through the people of Guatemala.

CHANGES IN THE SOLOMON ISLANDS

ONE of the striking results of Christianity in the Melanesian Islands is the fact that peace and unity result from the missionary work. Human life is held very cheap among the heathen in Melanesia, and murders are of frequent occurrence. The death of a chief, the death of a loved child, a murder, a death by misadventure, all have to be countered by a further death. The introduction of Christianity in any village alters all this, and brings security of life and peace.

There is no community life among the native people apart from that in the mission villages. The heathen live in scattered settlements and know nothing of organized com-

munity life. One of the first effects of Christianity is to gather together the various scattered family groups, and to give them a settled habitation and a common interest, and thus to promote an outward unity.

THE GOSPEL AND THE ESKIMO

IN contrast to the statements of some travelers that the Eskimo should be left alone in their ignorance and squalor stands the forceful testimony of Mr. John Firth, a Scotch officer of the Hudson Bay Company, who has been in the north for over forty years. Bishop Stringer quotes his remarks on the changes wrought by Christianity in the Eskimo.

"The Huskies (Eskimo) are as different as light is from darkness compared to a few years ago. They used to be dishonest and treacherous. Each man carried two knives, one in his boot leg and the other in his hand, and no one felt safe when they were about. They stole whatever they could lay their hands on. When the Husky boats were seen coming up the river for their annual visit in the summer, everything movable was hidden away that could be stolen. They were openly and shamelessly immoral. It would be indecent even to attempt to describe the depth of their immorality. Now what a great change! I have not heard of any stealing at all of late. You can trust an Eskimo with anything, and morally you would not know they were the same people."

The change is not simply one of moral standards, but is marked by a genuine devotion to Christianity. The Bishop tells of ten Eskimos who agreed to go with a missionary on a two years' trip, at their own expense, (hunting and trapping for a living) to a distant island, to carry the Gospel which had transformed their own lives.

UPROOTING VICE IN CHICAGO

EVERY large city should be encouraged and instructed by the recent report of the Chicago Committee of Fifteen, that has been fighting against commercialized vice in that city. This committee numbers among its members some of the ablest and most energetic citizens of Chicago, including many well-known church people, and the vice interests have come to fear the committee more than any other force in Chicago.

The publicity methods have had a tremendous effect. Hundreds of houses in the city have been rid of immoral women by owners or agents who had been indifferent in regard to the use of their property or who had been content to receive revenue so long as their names were not involved.

The committee attributes much of its success in the elimination of vicious resorts to the cooperation of real estate owners and agents. Real estate men are acknowledging that it is neither good morals nor good business to permit property under their control to be used for immoral purposes. The removal of telephones from evil resorts has also been a great blow to the traffic.

Churches and congregations are asked particularly to help in the organization of new councils, local bodies which will cooperate with and assist the committee in its further work of suppressing commercialized vice. Let other cities take notice.

COMING EVENTS

September

2d to 5th—International Woman's Missionary Society of the Evangelical Association Convention, Marion, Ohio.
9th—The 75th anniversary of the death of Ko-thah-byu, 1840.

October

1st—American Christian Literature Society for Moslems Conference. Addresses by Dr. John R. Mott and Dr. Samuel M. Zwemer, New York.
7th—General Conference of the Evangelical Association, Los Angeles, Cal.
12th—Provincial Synod Protestant Episcopal Church, Concord, N. H.
12th—Provincial Synod Protestant Episcopal Church, Chicago, Ill.
17th to 20th—Laymen's Missionary Movement Conference, Buffalo, N. Y.
19th—Provincial Synod Episcopal Church, Sewanee, Tenn.
20th to 22d, 24th—Laymen's Missionary Movement Conf., Detroit, Mich.
21st to 27th—National Congregational Council, New Haven, Conn.
24th to 27th—Laymen's Missionary Movement Conference, Chicago, Ill.
24th to 27th—Laymen's Missionary Movement Conference, Pueblo, Colo.
25th—American Missionary Association Conference, New Haven, Conn.
27th to 29th, 31st—Laymen's Missionary Movement Conf., Pittsburgh, Pa.
27th to 29th, 31st—Laymen's Missionary Movement Conf., Denver, Colo.
28th—Tenth anniversary, martyrdom of Eleanor Chestnut, China, 1905.
31st to Nov. 3d—Laymen's Missionary Movement Conference, Topeka, Kan.

November

2d to 5th—Medical Missionary Conference, Battle Creek, Mich.
3d to 5th, 7th—Laymen's Missionary Movement Conference, Wichita, Kan.
3d to 5th, 7th—Laymen's Missionary Movement Conference, Baltimore, Md.
7th to 10th—Laymen's Missionary Movement Conference, Philadelphia, Pa.
7th to 10th—Laymen's Missionary Movement Conference, Mitchell, S. Dak.
10th to 12th, 14th—Laymen's Missionary Movement Conf., Milwaukee, Wis.
10th to 12th, 14th—Laymen's Missionary Movement Conf., Portland. Me.
14th to 17th—Laymen's Missionary Movement Conference, Boston, Mass.
14th to 17th—Laymen's Missionary Movement Conference, Cincinnati, O.
16th—Provincial Synod, Protestant Episcopal Church, Richmond, Va.
21st to 28th—Home Mission Week.
28th to Dec. 1st—Laymen's Missionary Movement Conf., Wheeling, W. Va.
28th to Dec. 1st—Laymen's Missionary Movement Conf., Waterbury, Conn.
29th—The 40th anniversary of the opening of Doshisha, Japan, 1875.

December

1st to 3d, 5th—Laymen's Missionary Movement Conference, Manchester, N. H.
1st to 3d, 5th—Laymen's Missionary Movement Conference, St. Louis, Mo.
5th to 8th—Laymen's Missionary Movement Conference, Cleveland, O.
5th to 8th—Laymen's Missionary Movement Conference, Albany, N. Y.
8th—The 75th anniversary of the sailing of Livingstone for Africa, 1840.
8th to 10th, 12th—Laymen's Missionary Movement Conference, Toledo, O.

Facts About South America

South America is nearly 5,000 miles long and 3,000 miles wide in the widest part.

There are ten republics, exclusive of Panama and the Guianas.

It has the largest rivers, greatest mountain ranges, and the densest forests of any continent in the world. The Amazon River has 60,000 miles navigable waterway.

The River de la Plata is 150 miles wide at its mouth, and it is thirty miles wide in front of the city of Buenos Aires, situated 150 miles up the river. It is notable that a high degree of material progress has been made only where there is a large influence exercised by the outside world. Towns left to themselves make little progress.

In nine of the ten republics Spanish is the chief language, in the tenth, Brazil, Portuguese is spoken.

In most of the countries there are tribes of Indians who speak different languages.

South America has over 300 tribes of Indians, some of whom have come under the domination of the Roman Catholic Church, but many have not yet been reached by either Roman Catholics or Protestants.

The population is about 50,000,000, out of which number probably 40,000,000 have not heard the Gospel sufficiently intelligently for them to understand. At least they do not give evidence of it in their lives.

South America is exceedingly rich in natural resources. Material prosperity is advancing rapidly, and education is being pushed in most of the republics.

Nine of the republics have granted religious toleration, and the tenth, Peru, is expected to pass the final stage before very long.

From the beginning of Rome's domination of South America every effort has been made by the priests to prevent the spread of evangelical truth.

The Bible is pronounced an immoral book which will corrupt the minds of those who read it, consequently the priests seize every opportunity to destroy it.

A large percentage of the men are opposed to the Church, and do not believe in the priests or in their teaching.

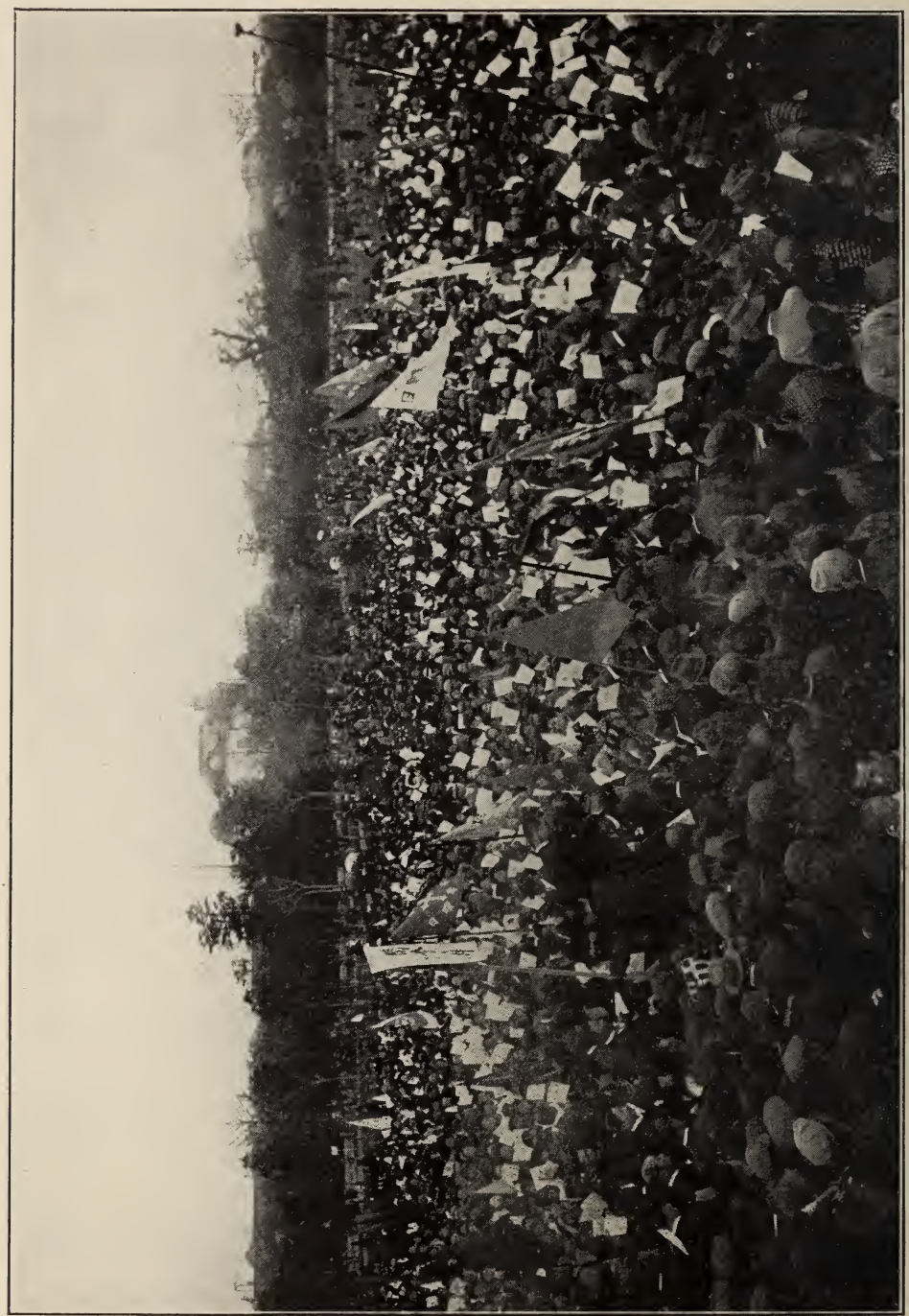
In Brazil there is no state church, tho the Roman Catholic Church is generally recognized.

The most bitter opposition comes from the priests. As a rule the governmental authorities encourage, rather than otherwise, all evangelical work. The progress of evangelical work is not limited by law or by opposition, but by the paucity of workers and the lack of sufficient means.

In some parts is to be seen the most polished civilization, and in other parts there exist degrading forms of slavery and diabolical atrocities.

There is no continent that has so few missionaries for its size and population.

In any of the ten countries a missionary could have a city and dozens of towns for his parish. In some of the countries he could have one or two provinces without touching any other evangelical worker.



ONE RESULT OF CHRISTIAN MISSIONS IN JAPAN

A mass meeting of Sunday-school teachers and pupils, Hebiya Park, Tokyo, April 18, 1915

What Christianity Has Done and is Doing for Japan

BY PRESIDENT KAJINOSUKI IBUKA, TOKYO, JAPAN
President of the Meiji Gakuin

PROTESTANT Christian missions first entered Japan a little more than fifty years ago. It is true that this is but a short span in the history of Christianity or of a nation; but the questions are often asked:

What has Christianity done for Japan during the fifty years now past?

What *results* has it produced upon the thought and life of the people?

Has it proved of practical value as a power to uplift that thought and life?

To answer these questions intelligently it is necessary to look back and compare the general situation half a century ago with the general situation to-day. It is a well-known historical fact that fifty years ago the old edict prohibiting Christianity as "the Evil Sect" was still in full force. Notice-boards proclaiming this stern decree were erected in conspicuous places throughout the country. Once in every year the head of every family was required by law to present to the authorities a written statement, endorsed by the Buddhist priest of the parish, declaring that neither he nor any other member of the family belonged to "the Evil Sect." To profess Christianity meant death; the barest suspicion of it brought imprisonment. Christianity was not only treason to the state, but also to the family. More than that, it was popularly believed to be closely allied to sorcery. Fifty years ago a Christian was considered an enemy to the state, an enemy to the family, an enemy to society.

What is the position of Christianity to-day? The national constitution, freely granted by the late Emperor Meiji, now guarantees freedom of faith. This provision was inserted only after most careful consideration. I once heard Prince Ito, the framer of the Constitution, declare that there was a prolonged and spirited discussion before the article was adopted. What did its insertion mean? For centuries Shinto, Buddhism, and Confucianism had all been recognized as lawful; but Christianity was a forbidden religion. Thus, when the Emperor gave the Constitution to the nation, it meant that Christianity had passed forever from under the ban of the Empire, and all were free to profess their faith in Christ. A few years ago when the government called together the so-called "Three-Religions Conference" in Tokyo, seven Christian ministers were accorded precisely the same treatment as the Shinto and Buddhist high priests and took a leading part in the conference. Fifty years ago such a thing would not have been considered possible.

Moreover, there are to-day thousands of Christians in Japan who assemble themselves together on every Lord's day for prayer and praise and the reading and preaching of the Word of God. Many of these are men and women of standing in the community—lawyers, physicians, professors in the universities, editors of influential newspapers, officers in the army and navy, members of the National Diet. Two of the Presidents of the Diet were Elders of the Church of Christ in Japan; as is also Judge Watanabe, the Japanese Chief Justice in Korea.

There are now in Japan many Christian synods and conferences and associations. There are 100,000 Protestant Christians with, perhaps, three times as many more who are allied to them by conviction if not by church-membership. More than two hundred congregations support their own pastors and do work similar to that of independent congregations in Europe and America. There are 1,875 Sunday-schools, with 108,000 teachers and pupils; and 81 Young Men's Christian Associations, with 8,600 members. The Y. M. C. A. halls in Tokyo, Kyoto, Osaka, Kobé, and Nagasaki are substantial buildings, in which an effective work is being done.

There are many Christian schools and colleges. Among those for boys and young men are Doshisha in Kyoto, and the Meiji Gakuin, Aoyama Gakuin, and St. Paul's College, in Tokyo. Among those for girls and young women may be mentioned Kobé College, the Ferris Seminary, the Joshi Gakuin, Aoyama Jo Gakuin, and Miss Tsuda's school. Such institutions as these are centers of ethical and spiritual forces, and in them many come to know the truths of Christianity and to accept Christ for themselves.

These are things patent to all, and may be pointed to as the *visible* and *tangible* results of Christianity in Japan.

But there are also other results, less apparent, it may be, to the casual observer, but of vital importance in rightly estimating the Christian movement in Japan. I refer to the molding and creative influence of Christianity, as manifested in the changing ideas and ideals of the people. The following examples will serve as illustrations.

Changes Wrought by Christianity

1. A striking instance of this influence of Christianity is seen in the change effected in the estimate of the rights of the individual.

In old Japan, as in the Roman Empire, the state was every thing, and the individual nothing. Only recently have Japanese words for person and personality been coined. Loyalty to one's feudal lord was the loftiest of virtues; and the history of Japan is full of memorable examples of its exhibition. Devotion to the welfare of the State has not ceased to be a virtue worthy of praise; but, along with the old, something new has come. The old patriotic devotion remains; but it has been supplemented by the principle of the rights of the individual. It is recognized in the new Civil Code as never before; and it has changed and is changing the mind of the people in their thoughts of humanity. No one can deny that this change is due primarily to the teaching and power

A VIEW OF DOSHISHA UNIVERSITY, KYOTO
A Christian University founded by Joseph Hardy Neesima, a Japanese Christian

of Christ, who first proclaimed with a new clearness and insistence the essential equality of men as brothers. This is an entirely *new* doctrine in Japan. Some years ago Chief-Justice Miyoshi declared in a public address that while, as a Christian, he was still only a novice, he had no hesitation in affirming that he was no longer the same man that he was before he embraced Christianity. Many of his ideas, he said, had undergone a complete change; among them those regarding the individual soul. This is only one example out of thousands.

2. Another radical change in the ideas of Chief Justice Miyoshi, brought about by Christianity, was that regarding *the position of woman.*

It is generally admitted that the position of woman in Japan was always superior to that of her sisters in most other Oriental countries. She had a dignity and an influence in the family unknown elsewhere in Asia. Still her position was very different from that of women in countries whose civilization has been largely molded by the principles of Christianity.

Both Buddhism and Confucianism teach that woman is essentially inferior to man: she is subject to what is called the "threefold obedience." As a daughter she must obey her father implicitly; as a wife, her husband; in her old age, her son. This obedience was an obedience which might deprive her of the most sacred personal rights. The wife who was childless, or who refused to obey the most arbitrary command of her father-in-law, might properly be divorced. It was even regarded as a praiseworthy thing in some instances for a daughter to sacrifice her virtue for the benefit of her father or family.

In Japan, even more than in the West, the family is the unit of society; and this carries with it inferences that still at times bear heavily upon women as members of the family. Nevertheless, to one who knew the old Japan, the change in the position of woman is a revolution.

Let me quote a paragraph from the Introduction to the translation of the new civil code by Mr. Gubbins of the British Embassy: "In no respect has modern progress in Japan made greater strides than in the improvement of the position of woman. Tho she still labors under certain disabilities, a woman can now become the head of a family, and can exercise authority as such; she can inherit and can own property and manage it herself; if single or a widow, she can adopt; she is one of the parties to adoption effected by her husband, and her consent in addition to that of her husband is necessary to the adoption of her child by another person; she can act as guardian or curator, and she has a voice in family councils."

One who knows the history of the West knows well that the position of woman in the Roman Empire was very different from what it is in Christendom. The improvement in the position of woman was chiefly due then, as it is now, to the influence of Christianity. History is simply repeating itself.

3. The Christian *higher education of women* is another fact of deep significance. To Christian mis-

sions belongs the honor of introducing the higher education of young women. There are now many government high-schools for girls throughout the country. There are two government higher - normal schools for young women, tho as yet no colleges. Christian missions, however, have at least half-a-dozen colleges or collegiate departments for young women. Recently Count Okuma, in expressing his appreciation of the value of Christianity to Japan, laid especial emphasis on the fact that the elevation of the position of Japanese women was largely due to Christianity.

4. Another fact which Count Okuma placed to the credit of Christianity was the introduction of *social reforms* and betterment. Among these may be mentioned the temperance movement, the Woman's Christian Temperance Union, orphanages, work for discharged convicts, homes for lepers, rescue homes, etc. There are now in Japan many such institutions maintained by Buddhist or other non-Christian societies; but they did not exist before the entrance of Christianity, and by general consent the most successful ones are those carried on by Christians. Among these reference may be made to the well-known Okayama Orphanage; Mr. Hara's Home for Discharged Convicts; the rescue work of the Salvation Army, and the Christian asylums for lepers. It was the example of Christians that gave the impulse to similar enterprises by non-Christians.

5. Christianity is bringing into the language and literature of Japan new world-views, new ideals of life, new conceptions of sin, new thoughts of God.

It is a fact of deep significance that such Christian words and phrases as gospel, faith, temptation, resurrection, the kingdom of heaven have now become household words, even in non-Christian families. It is not too much to say that the rising generation, when it thinks of religion, will have to think of it in the terms of Christianity. In fact, to-day, when the people speak of religion (Shukyo) they usually mean Christianity. Nor is this all; to the more intelligent Japanese Christianity is the only religion that is lofty in its ideals and in which there is the power to lift men up to those ideals.

Civilization and Christianity

For a number of years there has been among the more thoughtful men a growing conviction that the old ethical ideals and sanctions have lost their authority. It has also become manifest that mere growth in knowledge does not bring with it a higher spiritual life. The young men of the present generation know far more than their fathers knew, but they do not *do better*. Sometimes it seems as if they were doing worse. This feeling has been greatly deepened by the recent scandals in the navy and among the priesthood of the largest Buddhist sect; and there is keen consciousness of the need of ethical and spiritual renovation. But where is the new transforming power to be found? Japan has tried to reap all the fruits of Western civilization *without* Christianity; and the attempt has proved a failure. In science, in the system of education,

in the new laws enacted, in the adoption of government under a constitution, in commerce, in the organization and training of the army and navy, there has been conspicuous advance; but in one vital point there has been no corresponding advance. In its moral life Japan has been, if anything, retrogressive; and the more thoughtful men are coming to see that something more than a mere cultivation of the intellect, or the establishment of constitutional government, or material prosperity, or military strength, is necessary for the true well-being of the nation.

Therein lies the real significance of the so-called Conference of the Three Religions held a few years ago at the invitation of the Minister of Home Affairs. The purpose of that conference, as described by him, was to give expression to the conviction of men in authority that religion is essential in the life of both the individual and the nation, and to call upon all who profess religion to remember their responsibilities. The fact that Christians were included among the representatives composing the conference was public recognition of Christianity as one of the influential religions of Japan.

A vigorous nation-wide evangelistic campaign is now in progress in Japan. The meetings are crowded with interested listeners, and thousands of men and women are recording their names as sincere inquirers after the truths of Christianity. This is only another one of the many signs of the times; the people are turning their eyes and thoughts to Christianity as the only source of power adequate to the great task of a moral renewal of the people. This is the explanation of such a readiness of the people to hear and ponder its message of faith and hope and love.

The outlook, therefore, is full of promise; but the great task is still to be performed. It should not for a moment be supposed that there is no longer need for missionary work in Japan. It is true that there are Japanese churches planted firmly in the soil; but what are one hundred thousand Christians among fifty millions of non-Christian Japanese, and whose number is increasing year by year half a million or more? The old, deep-rooted, intellectual, social, and moral hindrances in the way of Christianity still remain; and they are now strongly reinforced by the rationalism, the agnosticism, and the materialism of the West. The present terrible war between the Christian nations of Europe, and the reports of shameful violations of international treaties, and the inhuman actions of the contending armies are setting up a new obstacle in the way of the Christianization of the people of Japan. The work requires new patience and new courage. Yet, looking over the past fifty years, and remembering all that God has wrought, and looking forward to the future with so many of the signs of the times beckoning on, we may go forward with good courage and in strong confidence that the Land of the Rising Sun will one day be made the Land of the Risen Sun of Righteousness.

He who has no passion to convert needs conversion.—Arthur T. Pierson

How to Secure Large Gifts

SPIRITUAL METHODS OF DEVELOPING ADEQUATE STEWARDSHIP

BY REV. ABRAM E. CORY, CINCINNATI, OHIO
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A GREAT age brings great responsibility and great opportunity to the Church and to its individual members. It is utterly impossible to supply the demands while the old notions of stewardship prevail and with the present hesitancy on the part of the Church to undertake great things.

How can large gifts be secured?

They can not be secured by machinery, nor by mechanical devices. The reaching of the individual for large things for God must and can be accomplished by spiritual methods only.

A Worthy Task

The adoption of a worthy task is the first step necessary to secure large gifts. If the Church is to reach the business man who has succeeded, or the individual who has property, it must speak the language of large enterprises. Business men do not hesitate to face the largest responsibilities, because they have been taught that responsibility and business are synonymous.

The same lesson must be taught by the Church. It must make the two terms synonymous in the mind of the business man. In order to do that, care must be taken that the Church does not deal alone in large figures, but in large tasks. The task that appeals to the business man must be one that anticipates a great need. The need must be more than an appeal to mere sentiment; it must be one, the supplying of which is vital to the world's ongoing. It must be a task with a big human appeal.

The curse of formalism was left to the Church by the Middle Ages. The note of the twentieth century brought to the world by the doctrine of Christ is a humanitarian note. If the Church is to fulfil Christ's mission, and, particularly, if it is to reach the man who is steeped in practical affairs, it, too, must have this note.

The task must also embrace *a great opportunity*. That individual whom we sometimes call the "hard-headed business man," is one of the greatest dreamers in the world. He is accustomed, in business, to look down an avenue of opportunity, and to dream of its possibilities. So when a task is undertaken by the Church, it must have in it an opportunity that is comparable to the great openings in the business world. When the task is formulated, it must not be stated in the usual terms of the Church, but it must be stated in the concrete, definite, business terms with which the man of affairs is familiar. Need can be stated in definite terms. The necessity of supplying that need can be put in concrete form. The possibilities of any proposition can, upon a legitimate basis, be foretold as in the business world. Any call for liberality to the Church must have in it the concrete and the definite.

Given such statements of the task, there is an appeal to a man's conscience. Thank God, the day is passing when an appeal to prejudice will bring money! That strong current that is carrying us all toward Christian union has made it impossible to appeal to prejudices. We must appeal to the consciences of men. No longer can we go to a man and get his money because "our church" is planning to do this or that. What he wants to know at once is whether he is helping to supply a world need—whether there is an opportunity that is big for God in the things he is undertaking. More enterprises are failing in this hour because the appeal is to prejudice rather than to the conscience, than for any other single reason.

Last of all, but perhaps most important of all, is the fact that any worthy task which will call forth a worthy response must be *a spiritual task*. A real spiritual task is big. A real spiritual task fills a great need. It is humanitarian. It embraces a great opportunity. It can be stated in concrete, definite terms. It appeals to the conscience, and not to the prejudice. It is a task that links with it the names of Christ and God as naturally as any business proposition connects business terms.

The Prepared Giver

With a worthy task, we can go to the prepared giver. How often we have failed to realize that before money is secured there must be the prepared giver! We have thought that the estimate of Bradstreet or Dunn was the necessary thing. That hour is past. The time has come when we must know how real is the religion of a man's life rather than how high is his financial status. Money for the Kingdom will never come, except in an incidental way, from the unprepared. A few men may give in a large way because of the burden of their wealth, but this is rare. The unprepared possessor goes away, as the rich young man went away, sorrowfully.

The steps of preparation are many. First, a man must be prepared in his childhood, if possible. How many men whom we meet are saying, "These terms are new to me, for while my father was a man of wealth, his giving to the Church was only very incidental and very meager!" When we meet the rare individual whose parents were liberal and who gave in a large way for God, the increase is natural.

One of the greatest drawbacks at the present time to prepared giving, is *the timidity of the average preacher*. The preaching of a man on this question can almost instantly be determined by the standards of stewardship that prevail in his congregation. The preacher who apologizes when he mentions money for the Kingdom is one of the surest cultivators of stinginess. On the other hand, the pastor who speaks in clear and forceful tones on the need and opportunity of the world, and of a man's responsibility toward it, and of the continual responsibility that a man has in his relation to money—that pastor will cultivate real stewardship.

It is a peculiar fact that a great many business men have world visions in everything except the Kingdom of God, and yet the biggest things that are moving out in the

world are the enterprises of God. When the Church speaks a world-language and practises a world-citizenship, then the man of wealth will be prepared with a world-vision. Large giving depends more upon vision than, perhaps, upon any other one thing.

The call of the Master for the lifted eyes to the harvest ripeness is the call in this present hour. The giver must be prepared by love for the work. Men love their money. They love what it will bring them. They will not let go of this money unless there is a corresponding love for the world-task. Exceptions may occur, but we must recognize that the members of the Church are not giving adequately, and they must be brought to these high ideals.

The greatest preparation that can be made by any man is the preparation of prayer. The man who gives in a large way must be a man who prays and broods and knows.

The Prepared Messenger

The man who goes to a man of this kind must be a prepared messenger. How many times men who are dreaming over the things of the Kingdom of God have been repulsed by the unprepared messenger! God has always used men in mighty enterprises who have been prepared for special tasks. In leading the Church to the larger stewardship, there must be the preparation of the messenger. He must be prepared by a life of prayer. No man can go to this task unless his very life is immersed in prayer. If he fail in this his message must, of necessity, have a false note. It will not ring out with God-possibilities. He must go consumed with the passion that knows no denial. The man who is prepared with a passion like this can accomplish what otherwise would seem superhuman.

He must go with a great *sympathy toward the man he approaches.* Many times men go into the office or into the home of the man of affairs, thinking only of their own viewpoint, and not thinking sympathetically of the other man's attitude. The Church often shelters its messengers, and they are unconscious of the crush and temptation of the man in the business world. They think that because a man can write a check for a large sum of money, he should do it at once. They fail to remember the adjustments, the curtailments, and the embarrassments that such a gift may mean.

A man of large affairs, worth millions, said recently: "I believe I am harder up than that day-laborer yonder." I think it was true. The demands upon him were far greater, according to his resources, than upon the laborer in the street. Comparatively speaking, the man with millions was more embarrassed financially than the man with nothing.

The messenger must go with a knowledge of his task. He must impress the business man as being efficient and expert. His information must be definite, and no matter what unexpected questions are put to him, he must have such a knowledge of his task that nothing can surprize him and the merest detail can be answered at once. When he goes, he must talk a direct language, but it must be God's language. It must have dignity and power in it.

One of the greatest curses in the

whole question of giving is that we have approached it either in joking or in an apologetic method. Recently a man went to a man's office, and said: "I have come to pull your leg." He went to a man who had been praying over a great task. He went to a man who was anxious to talk in spiritual terms about the things of the Kingdom. This man was so chilled that he made a negative reply to the request.

The same methods of consideration that are used in the business world, the same appeal to the intellect, should be used by the messenger of God. The business world is avoiding high-pressure methods, and when it comes to the Kingdom of God these same high-pressure methods must be carefully avoided. In dealing with a man who is thinking of giving to the Kingdom of God there must be the greatest gentleness—the gentleness of the Christ must fill the heart of the messenger. If the man is rude or gruff, that should call out even more gentleness and sympathy. When the messenger leaves the man's office, he should always have the privilege of coming back. The man with whom he is dealing should be left with a desire to see him again and anxious to consider again the whole work of the Kingdom.

The Power of Prayer

Those who are seeking gifts must recognize one power. They must recognize the power of prayer. The enterprises of the Church that have failed, can, in most cases, be marked either by the lack of prayer or by the lack of faith in prayer. From the hour that Christ said on the mountain-side: "Ask and it shall be given unto you," there has been the necessity for the Church to believe this. Not only a belief in prayer is necessary, but there must be the vital practise of prayer. The Church long ago formally accepted all of the principles of prayer in their relation to comfort and to sorrow, but it has not accepted prayer in its vital relation to its gigantic enterprises. It is at this point that the enterprises of the business world and the enterprises of the Church must separate. The enterprises of the Church must have all of the careful planning, all of the sagacity, all of the looking forward that business enterprises have, but, in addition to these, they must have power back of them, and that power can come alone from prayer.

The practise of prayer is an absolute requisite to the securing of large gifts. Prayer must permeate the individual messenger. Prayer must permeate the giver, and the whole Church must be in prayer for any enterprise that is to succeed for God.

Obstacles to Larger Giving

Even when there is a worthy task, a prepared giver, a prepared messenger, and the whole enterprise permeated by prayer, there are still obstacles to be confronted. The general principle must be accepted, that men do not give easily. Men's life's heart and blood is wrapt up in their money, and it must be a tremendous motive that causes men to let go of their money. The excuses that a man may give are many. They are plausible. They are excuses that appeal to his reason, that his friends accept, and that his family urges, and to get back of these there must be a tremendous motive power.

One of the most frequent excuses given is the one of a man's obligation to his family. That is a legitimate consideration, but it is not legitimate beyond a certain point. The messenger should have courage to recognize a man's real obligation to his family, but he should also point out that too high standards of living, too much money, and too much ease may lead to enervation and to disaster.

Following this comes the excuse of the need of a man's money in business. This is one of the most difficult that there is to answer. A man urges his business needs. Again the question is—Shall all of a man and all that represents that man be given to his business until it is too late for him to recognize other needs and to enjoy the supplying of them?

Another excuse frequently met, is the *standards of living*. Many a man will say, "I can not give with my present standard of living. Recently, I was in the office of a man whose face actually worked with emotion as he said, "I want to give, I long to give; but here is my income and here is my outlay. I have no defense for the outlay," he added. "I have built a house far beyond our needs. We have entered a society that makes its demands upon us far beyond our income; yet what am I to do?" And with tremendous emotion he remarked, "I would give anything if I had the courage to change my standard of living."

The messenger who goes to a man like this must deal with him with the tenderness of a woman; but, at the same time, he must leave a note in his heart that will forever make the man dissatisfied with that which is wrong in his present standards.

Another common and frequent excuse is that a man is *in debt*. The messenger should have the courage to ask him what his debts represent? What do they mean? Are they not to make him richer, to increase his holdings? Then, over against that, the question should be asked, gently and kindly, "Is not the real question not how much of my money will I give to God, but how much of God's money will I keep for myself?"

A messenger went into a business man's office, and on inquiry from him as to how much another man had given, replied that he was not able to give because he was in debt. The business man, who is one of the most gentle and polite in the world, struck the table and said: "That is a false standard. The man who is able to borrow for himself should borrow for God," he said. "I have just borrowed four thousand dollars to increase my business; I am going to put up collateral and borrow that much for the work of God in China." And he did.

It takes courage to preach a revolutionary doctrine like that. Men will shrink from it and try to combat it, but is it not right?

Another reason frequently given is *the many calls* that come. This is one of the most difficult reasons to answer and one most frequently made. The man who makes an excuse like this must be shown that the present cause is a paramount one, and that it has in it greater opportunities for investment for God than any other.

In going to men, it is often re-

marked that they really are different men in their offices than they are in the church or in their homes. A great business man, recently, in a meeting with his friends—a man who is warm-hearted in his Christianity—confest very frankly that this was true, that men of business affairs really lead two existences. He said, "I know that at home and at church I am gentle and considerate, but, somehow, at the office the drive of the business machine controls me and manipulates me, and takes me out of myself."

In going to men we must meet them at a time when the best of their life is uppermost, and we must be able to call out from them the best that is in their lives.

These excuses many times seem insurmountable, but over against them is the power of Christ working in the heart.

The Triumphs of Stewardship

First of all, the man solicited should be shown the unexpected returns that many times come from a gift. Four years ago a girl heard the appeal for a Bible-college building in China. It was a simple appeal for one specific enterprise. It was not connected with any great movement. It called out from this girl's heart a liberal response. This gift moved her church until from that simple gift of six thousand dollars it went out to raise a million for foreign missions, and other millions for other enterprises. A story like this to a business man, showing returns, and how giving provokes giving in others, will answer many objections that may seem to him in the beginning insurmountable.

Begin by getting a man to pray—that is one of the most necessary things in giving. A man who had given fifty thousand dollars on a million-dollar enterprise, said to a messenger one day, with tremendous emotion: "If you can keep me praying you will get my money." This man went one morning, months later, to a prayer-meeting, which he led. He came out of that prayer-meeting with a tender heart. He was approached on the question of giving a million dollars. He did not give it quickly, but he went quietly to the study of God's word and to weeks of prayer. It was out of the months that were back of him, it was out of the immediate hour of prayer before the suggestion was made, it was out of the prayer that followed, that led him to decide to give a million dollars for God. All the objections that have been urged above could have been urged by this man. He was in debt a million dollars. His business needs were pressing upon him. The calls were endless, yet on his knees, praying over the world's needs and the world's opportunity, these various excuses sank into insignificance, and the real task and his obligation to God were supreme.

Another great object that must be continually urged is the relation of the giver to those who have gone before. A woman whose husband had been a doctor was considering what memorial she could leave for her husband. She thought of a marble shaft, and a great many other things appealed to her, when the world's need was laid upon her heart. At first she thought she could give five hundred dollars, then, later, the larger appeal came to her, and she gave thousands

of dollars to build a hospital in Africa, that the name of her husband and the name of his Lord should be linked together to the end of time.

The messenger seeking gifts should make *a call to sacrifice*. The supreme gift of the world's history should be constantly upon his lips, and the immediate sacrifices that men and women are making in this critical hour should be told frequently to those who are considering gifts of their money. Many times the messenger will not need to make his request. The prepared heart will be making decisions before he comes.

A woman recently came to a messenger of a great enterprise and said, "I wonder if you are discouraged." The messenger confest that under the terrible strain there were certain discouragements. The woman said, "I had intended to give a tenth of my principal. I am worth one hundred thousand dollars. But now that God has laid the matter so heavily upon my heart I am going to give one-half. I have family obligations, but when I think of what women are doing in Belgium and in other countries for their countries' sake, I feel that I would indeed be unworthy if I gave less than one-half to my Lord."

The working of conscience in people who have accumulated wealth, leading them to give a legitimate share to God, is one of the greatest aids to larger stewardship. It goes many times far beyond what even the messenger would ask. In a critical time last Autumn, when the stress and burden of business affairs were trying, messengers went to a man who was known to be losing one hundred dollars a day in his business. He was not a man of very large wealth, but one who would be rated only as a man of moderate means. This man said, "I am sorry you have come, yet at the same time I am glad. My judgment tells me that I ought not to give anything, but my conscience says that I must. I am going to give you two thousand dollars now, and if you will come in the spring I feel very sure that I can increase this to five thousand."

No argument of the messengers could have brought about this decision. It was the prepared conscience alone that could work in this way on this man's heart.

In contrast to him how different was the other man who had come to the end of his day. His daughter was in a great college and had appealed to him to endow a chair in the college. The pledge was made out and his family all wanted him to sign it. His hands shook as he reached with the pen to sign it, and then, torn with emotion, he laid down the pen and said, "I can't do it. I have had the money too long. I simply must keep it. I suppose I shall go into my grave with it. Oh, that I had had a different training and a different vision." He said, "I want to do it but my will will not let me." If back of that man had been preparation of the conscience and prayer, his answer would have been different.

Very often when we go to a man and ask him to give, we think that he has not given according to his means. Frequently this is true, but we know that a man will and can give only according to his vision and his light. We must remember that

there is growth in giving, and what a marvelous growth it is! A point that must be continually emphasized is that a gift is but the beginning of larger and better things. Compare two campaigns conducted by one of the great denominations in America. It can be seen from a few cases how giving increased.

In the first campaign a man gave fifty thousand dollars; in the second, a million dollars.

In the first campaign, a woman in Texas gave a thousand dollars; in the second, one hundred thousand.

In California a man gave five thousand dollars in the first campaign and thirty thousand in the second.

In Colorado a woman gave ten thousand dollars in the first campaign and one hundred thousand in the second.

In Ohio a family gave thirty thousand dollars in the first campaign and one hundred and five thousand in the second.

In Kentucky a man gave five hundred dollars in the first campaign and five thousand in the second, and he informed the messenger that he had given to other things another five thousand dollars since he gave the first five hundred. Giving is one of the most contagious things in the world.

Any campaign should be concerned not only with the large givers, but it should seek also those of moderate income. A girl in Chicago gave until it kept her from securing clothing that she needed. Her pastor protested and the leaders of the movement in which she was interested practically refused to accept what she gave, and then she said, "Do you know that my interest in these larger things is all that keeps me from the street? You do not know what it means that I can have a part in things like this."

All of these cases bring us to brief but definite conclusions that giving must never be mechanical, that no pressure but the pressure of Christ's love must ever be put upon the life, that the call of the Church must be as big as the world, and that with the world's needs before the Church, the Church must be driven to its knees. Truly, the only way of caring for the world's need in this crisis-hour in world affairs, is, as in ancient days, "Not by might nor by power, but by my spirit, saith the Lord of Hosts."

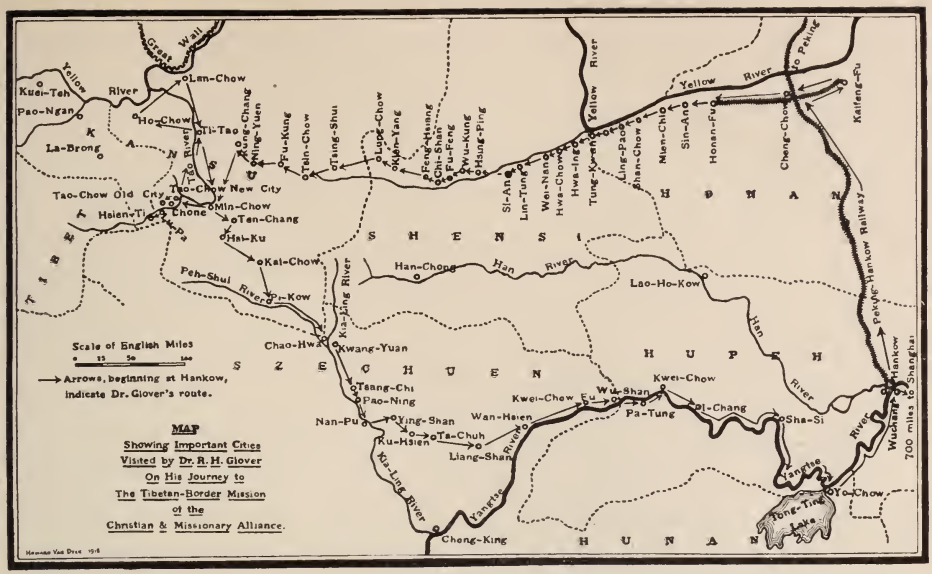
My Ledger

The Slipshod Giver		The Systematic Giver	
Spent for Myself	*For My Lord*		
Big Sunday Dinner .....$ 5.00	My Missionary Offering for the Year . 50 Cents	Sold Corn for $400.00 Cost of raising it 300.00	One-tenth set aside for the Lord's work.$16.50
Entertaining My Club.... 2.50		Net gain ..$100.00	
Candy, Sodas, Cigars, etc... 10.00		Butter and Eggs 15.00	
		My salary this month 50.00	
$17.50		$165.00	

Which of these looks like a page from your Ledger?

Be honest enough with yourself and with your God to put down in black and white your expenditures, and see what share God gets from you.

—Alva Martin Kerr, in *The Christian Missionary*



DR. R. H. GLOVER'S JOURNEY TO "THE ROOF OF THE WORLD." ARROWS INDICATE DIRECTION

A Trip to the Roof of the World

A MISSIONARY JOURNEY TO THE TIBETAN BORDER AND BACK

BY REV. R. H. GLOVER, M.D.
Foreign Secretary of the Christian and Missionary Alliance

THE plateau of which Tibet is the center has appropriately been called "the roof of the world." The writer's recent journey to the eaves of that roof, on the Kansu-Tibetan border, was for the purpose of visiting the China-Tibetan Border Mission of the Christian and Missionary Alliance, in S. W. Kansu and the adjacent province of Ando in Outer Tibet.

Hankow, the large and growing Yangtsze river-port, 700 miles inland from Shanghai, is the point of transhipment and distribution for missionaries and their supplies to the great interior provinces north, west and southwest. Our route, which occupied four months and covered 3,200 miles, took us through five of China's provinces: Hupeh, Honan, Shensi, Kansu, and Szechuan. It would be difficult to map out in any other country a tour offering equal variety of features and experiences.

We spent seventy-five days in actual travel by railway, mule-chair, mule-litter, horseback, sedan chair, native boats, and river steamer. In addition to members of the Christian and Missionary Alliance we met with 115 missionaries, representing nine societies, at 22 centers.

Sights by the Way

There were many interesting varieties of landscape, soil, products, food, customs, etc. Proceeding northward from Hankow by rail, the low Yangtsze flats soon gave place to higher, rolling country, until paddy fields had altogether disappeared and we saw great fields of millet, *kaoliang* (sorghum), buckwheat, sesamum

and beans. A pleasing fact was that we found no vestige of poppy where till recently it was one of the main crops. Further north and west in Honan and Shensi were vast stretches of cotton, wheat and other hardy grains, with here and there beautiful orchards of pear, persimmons and walnut. Between were ranges of high hills of the *loess* formation of light-brown clay, in the sides of which live thousands of cave-dwellers. Some of these hills rise sheer from the plain to a great height, with perpendicular walls. Others resemble castles or forts, or rise in receding tiers with several rows of cave-dwellings one above another on succeeding ledges. Heavy rains at times convert the roads into veritable canals of mud a foot or more deep; and again the long dry season furnishes dust which well-nigh chokes and stifles the traveler. We frequently met long caravans of heavily laden carts and pack-mules, and in these narrow cuts passing is a task which taxes to the limit the strength of mule, the ingenuity (and, incidentally, also, the bad language) of driver and the nerves of traveler.

Carts are no longer of use when we reach the high mountains of eastern Kansu, and pack-mules, donkeys, and horses take their place. The stations of the Christian and Missionary Alliance vary in altitude from 6,500 to 9,500 feet. The climate is cold, dry and invigorating, the soil only meagerly productive, the population sparse. We crossed at least three ranges in Southern Kansu (sometimes called the Alps of China), at a height of between 11,000 and 12,000 feet, the last one in early December in a driving snowstorm with the thermometer only a trifle above zero.

The route from Kansu to Szechuan, over the high watershed separating the great valleys of the Yellow and Yangtsze Rivers, is seldom traveled by foreigners. It was in the face of warnings as to desperately hard roads, wretched inns, poor food and lurking robbers that we decided to attempt it. The predictions proved true. On the narrow, uneven and precarious path along rocky ledges of precipices, sometimes at dizzy heights, a misstep by horse or man would spell disaster if not death. Even with a sure-footed horse it was expedient to walk fully one-third of the way. The scenery at every turn of the deep, lonely canyon was majestic.

At a busy mart called Pi-k'eo, a few miles north of the Kansu-Szechuan border, we secured space on a native medicine-boat to travel down a swift tributary of the Kialing and had a thrilling experience of shooting rapids. For the first eighty miles not a stroke of an oar was taken to propel the large boat, the entire energies of a crew of twenty-six men being devoted to steering the craft safely through the roaring waters by means of a huge sweep at the bow and two smaller ones at the sides.

At Paoning, where the Tung-kiang empties into the Kialing River, the boat was exchanged for sedan-chair, and a ten-day trip brought us to the Yangtsze at Wanhsien, 320 miles above Ichang. The beautiful country was studded with densely peopled cities and busy markets, which contrasted sharply with bare and sparsely populated Kansu. The re-

A GLIMPSE OF THE ROAD THROUGH A GORGE IN SOUTHERN KANSU

maining 700 miles lay down the famous and magnificent gorges of the Yangtsze to Ichang and thence by steamer to Hankow. Again and again have missionary parties been wrecked and suffered the loss of all their goods in the rapids, tho fortunately no missionary life has ever been lost.

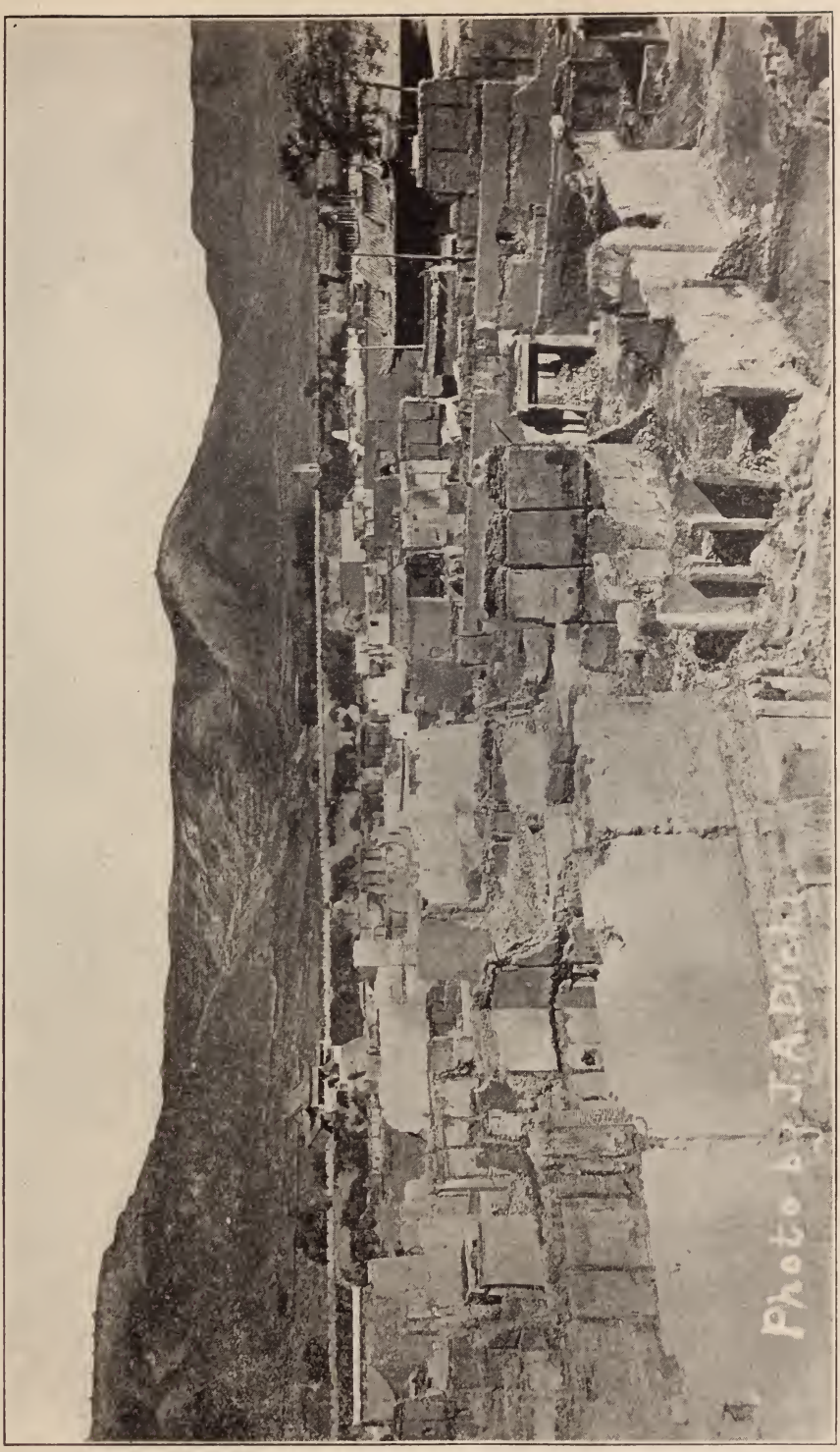
The Mission Field

The impression which stamps itself most forcibly of all upon the mind of a missionary visitor to China's remote interior must be that of the overwhelming evangelistic need that still exists. On one section of the journey alone, from the end of the railway to the first stations in Kansu we passed at least eight or nine walled cities, not to speak of very many smaller places, all of which still remain unmanned and almost wholly unworked. This was only on one direct line of march. The map showed several times this number if a strip of a few tens of miles on either side of this route was included.

If it is true that from 70 to 80 per cent. of China's population lives in the country, *not* in cities or towns, what further emphasis does this give to the unmet need of the millions of this people! Never before was the burden of compassion and concern for darkened heathen souls rolled quite so heavily upon our heart. There was such a pathos that spoke of unsatisfied longing in many faces which we scanned, particularly those of the poor women with their cheerless life of drudgery, the patient sufferers of a lot in which they have had no choice, and too often the undefended victims of caprice, cruelty, and passion. When shall all these lonely sheep hidden in the caves of Shensi or wandering on the mountains of Kansu hear the Good Shepherd's voice? Who with patient love will tell them of Him and lead them to His fold? "And *other* sheep I have," we seem still to hear Him saying softly, "them also I *must* bring." *Must* He? Then *some one* who belongs to Him *must* be His messenger.

The only two missions at work in Kansu are the China Inland Mission and the Christian and Missionary Alliance. The former has two stations in the southeast, but the larger portion of its work lies in the north. Recently its workers have penetrated far beyond the boundary of the province into the New Dominion. The Christian and Missionary Alliance field is that section of Kansu west of the T'ao River and south of the Yellow River, altho it has two main stations and several outstations slightly to the east of the T'ao. Its aim has been to occupy the border towns as bases for operations into Tibet. The chief Chinese cities at present worked are Titao, K'ung-ch'ang, Minchow, Kaichow and Taochow New City. Taochow Old City constitutes a combined Chinese and Tibetan station; Hochow a center for work equally among Chinese and Mohammedans, while the town of Chone and the villages of Lu-pa and Hsien-ti, across the border, are wholly Tibetan.

Kansu presents serious race problems. Chinese, Mohammedans and Tibetans living in close proximity and relations one with another are yet quite distinct in race, religion, and to a large extent in language. More



THE WORK OF "WHITE WOLF"—A CORNER OF TAOCHOW AFTER A RAID BY THE CHINESE BANDIT

than this—and a fact which enters seriously into missionary work—they cordially dislike and suspect one another.

The Chinese are much the most numerous, but they may be passed by without special mention as being no different from their fellows in the other provinces, except perhaps in their greater illiteracy and frugality of living, for Kansu is a most backward province.

Of a total population of ten millions in all Kansu the Mohammedans probably constitute two millions. The large majority of them are Chinese speaking, and while possessing a slight sprinkling of Persian blood they are, through intermarriage and long residence among the Chinese, fully assimilated, except in religion. There are also Turkish Mohammedans, commonly called *salas,* numbering over 100,000, and Mongolian Mohammedans, numbering between 150,000 and 200,000. In the part of Kansu under consideration they occupy mainly three counties, but their greatest center of population is Hochow, the city toward which the late William W. Borden was looking.

We spent two days there visiting the outstation of the Christian and Missionary Alliance, whose twenty or thirty local converts are all Chinese. Hochow is a large, busy and up-to-date city. The district within the walls is almost entirely occupied by Chinese, while that outside, constituting by far the most important business section, is as exclusively in the hands of Mohammedans, who have, here as everywhere else, captured the biggest part of the trade. This city is the home of the famous Mohammedan General Ma An Liang, said to be at once the richest and the most influential man in Kansu.

We were profoundly impressed with this place as a strategic center for work among Moslems in Kansu, and have ever since continued to pray for some strong, consecrated man who will fit himself as a specialist for such work, which must be regarded and treated as a distinct enterprise in itself if it is to be made a success. The pronounced antipathy existing between Chinese and Mohammedans makes joint gospel work for the two classes unsatisfactory. We were told that in Hochow feuds are frequent and bitter. Deeply imbedded in the Moslem heart is a hatred of Chinese dominancy and a cherished hope some day to shake off the yoke. Those who know the situation most intimately have grave fears that the Mohammedans in Kansu are only waiting for some favorable opportunity to rise in rebellion for which they have long been preparing, and that should trouble elsewhere in the republic provide such opportunity by diverting China's attention and calling away her Kansu troops there would follow in that province a time of bloodshed which would be terrible indeed. May God postpone the day!

The Tibetan province of Ando, adjoining Kansu, has a population of about one million, and the Tibetans within the present field of the Christian and Missionary Alliance along the border constitute about one-quarter of that number. There are many separate tribes, such as the Golok, T'eh-pu, Chone, Drokwa, and Black Tibetans. They are wild,

sturdy farmers and hunters, and many of them fierce robbers. Education and morality are on a sadly low level among them. The population, unlike that of China, is on the decrease, the chief cause being the prevailing custom of all but one of the sons of a family entering the priesthood, leaving the remaining one to keep up the homestead and contribute to their support. The gross ignorance, open debauchery and abominable secret sins which so

CROSSING THE SNOW-CLAD MOUNTAINS IN KANSU, 11,000 FEET HIGH, IN ZERO WEATHER

largely dominate the life of the Tibetan monasteries are notorious, while their absolute control of the people stultifies and depraves the entire community, and makes it doubly hard for a Tibetan to confess Christ.

Missionary work under such conditions is obviously attended with many difficulties. The fact, too, that the population is scattered in small villages, with no centers of any size except the main monasteries, prevents the employment of street-chapel and other regular methods as in China. Thus far the work has consisted of longer and shorter tours among the villages, following providential openings, and these tours have been the means of steadily breaking down suspicion and prejudice in general and of forming not a few warm individual friendships which have in turn led on to an exchange of visits of several days' duration at the missionary station and in village homes.

The Tibetans are as hospitable to their friends as they are hostile to their enemies, and entertain their guests royally. The missionaries have most willingly adapted themselves to the social tendencies of the people by providing ample guest-rooms and entertainment for visitors on their stations. During our twelve days' stay at T'aochow we met a number of Tibetan guests from various parts, a few from places thirty or forty miles distant. We in turn enjoyed the unique ex-

THE ASSEMBLY HALL, CHONE TIBETAN MONASTERY

perience of two days' visiting in the homes of several Tibetan friends.

Leaving T'aochow at daybreak and crossing the beautiful, clear-watered T'ao River on one of the characteristic ferry-boats pulled across on a heavy rope cable, we rode over a range of hills skirting the river and entered a lovely, fertile valley dotted with villages. At our approach on horseback scores of fine pheasant and other game flew up from the grassy roadsides. The villages were straggling affairs, each home being enclosed by its own high wall. In an open space in the first village we came upon a large group of women squatting on the ground turning prayer-wheels and chanting a weird, monotonous air. This announced the fact that we had come on a dumb-fast day, when a large proportion of the villagers, from religious motives, were abstaining from speaking and eating. We questioned if the host who had invited us would be free to receive us. His name *Aku Cherul* has the dignified meaning of "Uncle Rotten Dog," but he is a man of real prominence, and well-to-do, being the headman over several villages in the valley.

We were, however, ushered into his spacious house, and in a few minutes he himself appeared, his instincts of hospitality for the time overcoming his religious devotions. We were agreeably surprized at the fine character of this and several other Tibetan homes we visited among the upper class. The main apartment, where we were received, was large and attractively appointed, the walls being finished with panelling of polished boards in dark color. A large, well built *k'ang* or raised platform, overlaid with pretty and costly rugs of Mongolian wool, did double service as sitting-room and dining-room for the guests. There we sat cross-legged around a low table laden with viands, which included a steaming leg of fine mut-

ton, bowls of rich milk, cups of tea into which big lumps of butter were dropt, honey, and a big dish of barley flour from which each guest was supposed to help himself and with the aid of butter knead his cake of indispensable *tsamba*. The food was prepared in a well-ordered kitchen in one corner of the same apartment, furnished with a liberal array of iron and brass utensils. The whole place had an air of affluence and even a measure of refinement. Four women of the family busied themselves waiting on us. They were robust and pleasant-faced, and their plaited hair was heavily adorned with brass and silver ornaments. They acted with much more freedom than Chinese women, and readily assented to posing on the flat roof of the house for a photograph.

Our host himself was an interesting study. He was a good deal above middle age and gray, but still vigorous and in the finest of muscular form, as we observed when he at times thrust out a bare arm and shoulder from his great single garment of sheepskin girdled at the waist. His head was surmounted with a huge fur cap. Such, with the addition of high skin boots, constitutes the common dress of both sexes the whole year round in that bracing climate. Aku Cherul was for a time a bitter enemy and opponent of the missionaries, but like many others has become their staunch friend, even tho as yet he has shown no sign of repentance and faith in Christ.

DR. GLOVER WITH CHRISTIAN AND MISSIONARY ALLIANCE CHINESE EVANGELISTS IN KANSU PROVINCE

It was deeply impressive to hear him and several other influential villagers plead that day, as we sat together on the *k'ang*, that Messrs. Christie and Ruhl, the two missionaries whom they knew best and who were to be transferred for a time to Chinese stations because of shortage of workers, might be allowed to remain in their district. There

was no mistaking the genuineness of their regard for these men and their desire for their continued friendship. This fact in itself was very gratifying and hopeful. Nowhere have we ever enjoyed heartier hospitality than from those rough Tibetan friends. We bade a reluctant farewell after the customary exchange of presents. Theirs included two whole drest sheep among other things, each individual's gift being accompanied by a "scarf of friendship" of delicate pale-blue watered silk. When finally we came away, old Aku Cherul insisted on mounting a spirited horse and escorting us a mile or two.

Even in some of the monasteries an entrance has been gained and friends have been won. We were accorded a courteous reception in the Chone monastery, where 500 priests reside, and were shown through most of its buildings. There we had cordial talks with the presiding "Living Buddha" and the official who superintends the printing of the sacred books. The latter presented us with a bulky copy of one of the Buddhist classics in Tibetan character, and showed us through the printing establishment. One copy of the Buddhist Bible in Tibetan consists of 108 volumes, making four pack-mule loads, and costs the equivalent of about $450 American money. The Commentary on the same is approximately double in bulk and price. In one year's working season only three copies of these two sets of books can be produced by the twenty-two printers employed.

Tibetan Converts

Of baptized Tibetan converts the Christian and Missionary Alliance has as yet few, but it was most encouraging to find that those few were of the right type. The first of them was an ordained Buddhist priest—the only priest as yet converted in that district. He heard the Gospel eight years before receiving it, and for some time showed great hatred and opposition. After conversion he was nicknamed "the foreigner's dog," and was much persecuted by the priests. He is now sixty-two years old. has been a faithful and loyal Christian, and as a servant of different missionaries off and on for eighteen years he has never been known to steal or cheat a cash-worth. Another member at Chone was suspended by his thumbs for refusing to take part in village idolatries, his skin garment was removed and a company marched round him beating him with willow switches. His flock of sheep, gun and other things have been taken from him and he has three times had to flee for his life. But in spite of all this he still remains faithful.

After a long series of interruptions and numerous drawbacks in the work, due to disturbed conditions, of this field, specific troubles such as the Boxer uprising, the Revolution of 1911 and the White Wolf raids, and to contingencies in the missionary staff, a more aggressive advance into this needy and attractive Tibetan field is being prayerfully planned, with the assurance that God is leading the way and will crown the efforts with fruitful results.

The Chinese section of the work in this field, while in a measure similarly affected by the above-mentioned conditions, has had a very

DR. GLOVER AND TWO TYPICAL TIBETANS OF ANDO PROVINCE
The man on the left carries a sword in his girdle, and the man on the right holds a gun

real measure of blessing. Several hundreds have been received into the churches on clear evidence of a change of heart and life, and at the present time there are signs of a larger number turning to the Lord in every station. A score of staunch Chinese evangelists have been called out, well-trained and spiritually endued, and are proving a great strength to the work. Several of them are men of literary degree, and some have sacrificed good positions to enter the ministry. One resigned from a yamen secretaryship to become at first a humble colporteur on less than one-fourth his former salary. Now, as an earnest evan-

gelist, he still receives only about one-third.

Two features of this work are impressive and stimulating. One is the absence throughout its history of attempts on the part of the native workers to use the Mission name or influence in lawsuits in which members or candidates were involved. The danger and detriment of this sort of thing to the Church of Christ in China in past years is well-known to every missionary. The strong, consistent stand against such a temptation on the part of these Kansu workers has had its most salutary effect upon the quality of enquirers and church-members, and has won for the work the respect and goodwill of the native officials and high-minded section of the communities.

The other feature is the fact that with few if any exceptions the converts have been subjected to severe persecution for their confession of the Savior. Some have been cruelly beaten by relatives; others have been ejected by their clans; others dispossest of lands and property. In one of the outstations we met a particularly attractive, modest Christian young man, and learned that not only had he been frequently kicked and cuffed by his father and eldest brother but when he persisted in attending the Gospel services his own mother in a frenzy of wrath had driven him from the chapel and publicly stoned him down the village street, stopping barely short of killing him. That old mother came to meet us on our visit, insisted on our taking breakfast in her home the morning we started away, and as we sat partaking of the family's humble fare she came close up and taking our hand in her two wrinkled ones told in a broken voice how the young son had wearied out their united attempts to break his faith and had remained a consistent Christian and become a rebuke to them all. He is slowly but surely leading his whole family to Jesus Christ. Thank God that the martyr spirit and the saintly life are not things of the past alone. They still lie latent in the breast of many a poor heathen of crude, unpromising exterior, if only the obedience of Christ's followers in Christian lands will provide them the chance to be born and developed.

Only a few months before our visit the Kansu Mission had passed through two experiences of suffering and peril, the first at the hands of the notorious brigand White Wolf and his fiendish followers, the second in the form of a murderous night attack of a band of 160 wild Tibetan robbers of the T'eh-pu tribe. For two weeks or more, going and returning, we followed in the track of White Wolf's depredations, and were appalled at the sight of the ruthless devastation wrought all along the route. But the climax was only reached in the Christian and Missionary Alliance field of South Western Kansu, and the cities of Minchow and T'aochow in particular. In the partial destruction of the former city the mission's property was laid in ruins. The missionaries, Rev. Wm. and Mrs. Christie and little daughter and Misses MacKinnon and Haupberg, escaped death by a marvelous chain of Divine providences. Every vestige of their earthly belongings except the clothing they wore at the time was destroyed, and they with a group of native Christians were

fugitives for eight days upon the mountains, compelled to beg for food and subsist upon fare hardly fit for animals. Two male Christians were killed and several Christian women captured and subjected to shameful abuse.

At T'aochow and Chone the missionaries receiving a day's notice were able to escape across the T'ao into Tibet. The mission's premises at Chone were unharmed; those at T'aochow were partially destroyed. Never have we beheld another such scene of devastation wrought by evil men as that which greeted us at T'aochow Old City. In one brief but awful night between 8,000 and 10,000 human beings were either brutally butchered or driven to suicide and the entire city within the walls laid in heaps of ashes. Only thirty-seven small dwelling remained. Filled with diabolical rage these men, in demoniacal frenzy, seemed determined to destroy everything that had breath, and even shot down ruthlessly vast numbers of domestic animals.

Need we attempt to picture the experiences which for this band of missionaries followed those days of massacre, the sickening sight of dead and mutilated bodies, the stench of decaying flesh left unburied, the ghastly wounds and pitiable sufferings of the wounded, the harrowing accounts poured into their ears by destitute survivors, not to speak of the intense strain upon their own bodies and nerves because of what they had passed through and the suspense of uncertainty as to what might still be awaiting them. Yet there was no faltering or falling down, but bravely they addrest themselves to the task of comforting the sorrowing, feeding the hungry, and in the face of imminent danger to their own lives from threatening typhus, treating and nursing as best they could the wounded and sick ones. God mercifully preserved their lives and used them to save the lives of hundreds who, but for the missionaries' kind succor would have perished. More than this, He has turned these awful experiences to account for the Gospel, and the practical demonstration of the Savior's love through His followers' ministry has made a deeper impression all through the district than perhaps anything else could have made. Many and varied have been the tokens of appreciation by all classes, new hearts and homes have been opened, and we doubt not that a large number of precious souls saved will be a direct result of that baptism of suffering.

Nowhere on the mission-field have we met with a happier or more victorious company, either of missionaries or of native Christians, than those who had so recently passed through such deep waters of affliction. Nowhere was fellowship in prayer, testimony, and the study of the Word more sweet and helpful. We came away with a deepened admiration and affection for the brave men and women who, far away from scenes and associations so dear to them, are cheerfully suffering privations, facing dangers, spending and being spent on these lonely outposts of the mission-field, that they may bring temporal cheer and eternal hope to their less-favored fellow men through the telling and reflecting of a Saviour's love.

ANNUAL MEETING OF THE INTERNATIONAL MISSIONARY UNION, CLIFTON SPRINGS, JUNE, 1915

KEY TO GROUP PICTURE (Beginning Lower Left Corner)

A.—1. Mrs. Geo. Williams. 2. Mrs K. B. Shaffer. 3. Mrs. H. J. Bostwick. 4. Rev. G. H. Jones. 5. Rev. J. T. Cole. 6. Dr. J. S. Stone.

B.—1. Col. E. W. Halford. 2. Rev. H. Loomis. 3. Dr. C. P. Merritt. 4. Mrs. S. Newton. 5. Dr. C. C. Thayer. 6. Dr. W. H. Roberts. 7. Mrs W. H. Roberts. 8. Mrs. A. Dowsley. 9. Miss Lida Smith. 10. Mrs. J. S. Stone.

C.—1. Rev. F. O. Emerson. 2. Mrs. F. O. Emerson. 3. *Wm. Blackstone. 4. Rev. Geo. C. Lenington. 5. Mrs. J. C. Garritt. 6. Mrs. E. B. Goodwin. 7. Rev. W. P. Sprague. 8. Mrs. Alice M. Williams. 9. *Miss Helen Williams. 10. *Miss Gladys Williams. 11. Mrs. Herbert Schwartz. 12. *Otis Draper. 13. Miss Elsa Johnson. 14. Miss Mary Thompson.

D.—1. Mrs. J. H. Blackstone. 2. *Eleanor Blackstone. 3. Rev. J. H. Blackstone. 4. David McConaughy. 5. Rev. L. Ostrander. 6. Miss M. J. Cartwell. 7. Miss A. E. Glendenning.

E.—1. *Miss C. M. Baldwin. 2. Miss B. Wood. 3. Miss Anna M. Linker. 4. Rev. Lewis Linzell. 5. Rev. J. M. Baker. 6. Robert Treman. 7. Rev. J. Whiteside. 8. Rev. M. L. Stimson. 9. Rev. R. G. Bent. 10. *Miss Alice Thayer. 11. Rev. J. M. Baldwin. 12. Mrs. G. Draper. 13. Mrs. J. A. Sanders.

F.—1. H. J. Bostwick. 2. Miss E. Clark. 3. Miss E. M. Trent. 4. Miss N. J. Dean. 5. *Dr. J. A. Sanders. 6. Miss Ida Drake. 7. Miss I. Moulton. 8. Miss S. C. Brackbrill. 9. Rev. G. Draper. 10. Mrs. H. Schoonmaker.

* Children of missionaries.

God's Call to the Church

VOICED IN THE THIRTY-SECOND ANNUAL MEETING OF THE INTERNATIONAL MISSIONARY UNION, AT CLIFTON SPRINGS, N. Y., JUNE 23-27, 1915

BY GEORGE C. LENINGTON, SECRETARY

IN the beautiful spot where Dr. Henry Foster for so many years welcomed hundreds of missionaries who compose the membership of the International Missionary Union, were gathered in this year of world-enveloping war workers from all over the earth.

The Call to the Home Church

The missionaries called upon the Christians at home for more prayer as the most important need of the moment. If every church-member would enter into regular, systematic intercession for some definite worker at the front, every missionary would have a band of two thousand comrades in prayer behind him. The results of such united effort can not even be imagined. It will never be realized until every Christian is willing to lead "the sacrificial life"—he who stays in the home country as well as he who is a herald on the frontier. Earnest prayer for these world-workers should be offered by the individual, by the family, and by the church.

The Call of the World-War

Amid the terrible sounds of strife may be heard the call of God, not only from the wretched peoples of Europe but from many districts in mission lands. If the Gospel of peace and brotherly love is not proclaimed speedily and with power to peoples who know not Christ, the day of opportunity will pass. Even now many of the Christian Africans have been called upon to shoulder guns and enter into the struggles of the present world war. As a result, in some parts of Africa no missionaries can travel inland from the coast to reach their fields of work. From some stations in the interior no word can be received and the fate of the missionary workers there is unknown. In Northern Persia thousands of Christians have been massacred, and untold suffering has been endured. Only the bravery of Christian missionaries has prevented a general slaughter too horrible to contemplate. One village in which thousands of Christians had crowded for refuge was attacked by a band of these soldiers. The tidings were carried to the Presbyterian missionaries six miles away in Urumia. One of them, Rev. Mr. Packard, at once seized the American flag and set forth to attempt a rescue. In spite of countless difficulties he succeeded in reaching the Kurdish chief and demanded that the massacre should cease. The sheik finally permitted him to take 1,000 of the re-

fugees to safety; but the Christian church and the hundreds who had gone to it for refuge had already been burned. From such scenes can be heard the voice of God urging His people to hasten the work of bearing the tidings of the Prince of Peace to all mankind. Not only must man love God with all his being, but he must also love his fellow man as Christ loved him.

The Call from Latin America

In the lands of Central and South America the people are gasping for the breath of God. The number of Christian missionaries sent to these peoples has thus far been totally inadequate. In the Republic of Venezuela, with millions of human beings, only three evangelical heralds proclaim the gospel of life through Christ. Much the same is true in other Latin-American countries. Great cities with large populations have no rescue mission, settlement houses, or voices calling to a higher spiritual life. Thousands live untouched by any appeal to obey the will of God. The Bible is still a forbidden book in this part of the world, and even in this twentieth century bonfires have been lighted in front of noble cathedrals to consume the Book of God. Hundreds of thousands of New Testaments are being scattered from sea to sea, but those who read them do so against the command of their priests. As a result of the religious conditions in South America the educated classes have come to look upon religion as unmanly, and scholars and men of affairs admit that they would be ashamed to be seen in religious meetings. The honor-man in a graduating class from a large law-school refused an invitation to attend the Y. M. C. A. meeting on the ground that only weaklings would consent to go to religious exercises.

Pitiful in the extreme also is the condition of the ten million or more Indians in various parts of the Continent who still worship their fetishes and idols. God is summoning His forces to care for these untouched human brothers.

As never before these nations to the south are turning their eyes to the North American Republic for commercial and intellectual interchange, to advance the interests of all Latin-American peoples. The political jealousies of yesterday have largely vanished and are being replaced by plans for cooperation. The Church of Christ does well to take advantage of this growing friendliness to promote the Latin American Congress at Panama. In the last few years many of the brightest students in the universities of South America have seen a new possibility in the attainment of their desires to uplift the peoples of their own countries. In the student conferences held at Piriapolis, Uruguay, they have heard that the Word of God presents the truth that makes men free, that in it are the principles which ennoble life, and that obedience to its precepts makes life pure and strong. Altho no great movement has yet been started among them, the time is ripe for presenting clearly the great dynamic of pure Christianity.

The Call From Africa

Miss Emily Clark, of the Sudan Inland Mission, pictures the present and pressing opportunity in West

Africa. The most important people of all West Equatorial Africa, among the most promising people of the continent, are the Hausas. Twenty to thirty million of them who occupy the western Sudan are as yet scarcely touched by Christianity. They are more civilized than other people of this part of Africa and have made considerable progress in various arts, such as iron and brass work, weaving, and the like. They are the only people of all this section who have themselves reduced their language to writing. They are also born traders, and travel for thousands of miles, imposing their language and ideas upon all who deal with them. Hausa seems destined to become the general language of western Africa. Already it is possible to travel anywhere in northern Nigeria and far into French and German territory with a knowledge of this one language (a very easy one). Having mastered Hausa, the Christian missionary can thus travel even into remote regions and still be able to declare to the peoples the Gospel of the Lord Jesus Christ. But, despite this advantage, the Church has been slow to give this great people the Word of God in their own tongue. The entire New Testament has now been translated and the Pentateuch is being rapidly put through the press.

The Hausa people are everywhere Moslems and are to-day in Africa the chief missionary force of that great anti-Christian religion. The results of their devotion are astounding and call us to face the grave crisis among the pagan tribes. At the present rate of progress there will be, ten years hence, no pagan tribes in Equatorial Africa; they will all be Christian or Moslem. To-day they prefer Christianity—shall these tribes be given the Light or Life—or the misleading light of Islam?

One of the pressing calls is for Christian educational work in Africa. The British Government has established several large schools for Moslem boys to which the chiefs are obliged to send their own sons and the sons of the leaders. But the government does not wish these Moslems to become teachers in the schools to be opened among the pagan tribes; so it has written to the missions asking for Christian young men, or those with a leaning toward Christianity, to teach in any schools it may open. What an opportunity to evangelize the pagan tribes without expense, through these teachers in government employ! Tho they would not teach religion in the school, yet their lives and words would be witnessing for Christ and the pagans, now so sensitive to their need for something better, would be quick to learn and accept the best news that teacher ever brought.

Like trumpets of victory come the tidings of success which God has been giving His hosts in West Africa. Among the Kamerun forests are hundreds of men and women journeying to the villages with the Word of God in their hands. The seed has been scattered thick and far and now the harvest is being gathered. The Presbyterian church at Elat has a communicant membership of over 2,600 and with these are associated 15,000 more who have asked to be received into the Church of Christ. These catechumens are being instructed in Christian faith and practise, and with eager desire are adopting

the most modern methods of giving for the work of God. In this one church there are over 15,000 individuals who give systematically to the support of the Bible readers and evangelists by means of monthly envelops. It is reported that the congregations on "collection Sundays" are always larger by hundreds of worshipers than on other Sundays. With a monthly wage of two and a half to three dollars these African Christians are giving thousands of dollars to spread the Gospel among their fellow creatures.

This work in the Kamerun country is one of God's modern miracles. Rev. F. O. Emerson reported that when a new station was opened two years ago because of the pressing demand for the work, a school was soon gathered numbering 1,200 pupils. When a church was organized there was an audience of over 5,000 people. In a recent Communion service at Elat, there was an audience of over 6,000. The record audience for any single service at this place is 8,100.

The Call From India

From their earliest years the children of India are taken by their mothers to the Temple to present their offerings and to bow before the images of wood and stone; they are taught that bathing in the river is an act of worship and that merit is to be gained by pilgrimages. At home they are instructed concerning the names and doings of the many gods that are commonly worshiped and concerning their caste and its requirements. It is surprizing how much a child of four or five is conscious of caste difference.

In the name of religion, however, these children are deeply sinned against. The girls are married before they are ten years of age. According to the last census child wives under ten years numbered 2,200,000; under five years 243,502; under one year 10,507. If a little girl's husband dies, even tho she has never seen him, she is a widow for life. Little innocent girlies, who in America would be loved and sheltered from all that would stain, are also married to the gods—in other words, they become servants and slaves of the priests, and live lives of sin and profligacy.

Only 1 per cent. of the women in India can read and write, and for many years it was almost impossible to do anything among the higher classes as it was thought that only dancing-girls should be taught to read and sing. Entrance into some of the zenanas is still most difficult. After much persuasion a lawyer, on a government holiday allowed Miss Linker only five minutes to see the women of the house. When she played at their piano and sang, the women had such a good time that they begged their husbands to allow her to come again. Now this Zenana is wide open, the women have learned to read, the children attend school and the Gospel message is gladly received.

Fifteen years ago a great crowd of people stood on the wharf in Bombay to welcome the incoming of the ship *Quito,* which had come laden with American corn to feed the famine sufferers of India. Sir Narayan Chandervakar, one of India's greatest sons, pointed to the bags of corn, and said to the people, "When I see

a sight like this, the gift of Christian America to starving India, I am compelled to believe that Jesus Christ is living in the world to this day." That corn has been like good seed which a master farmer had carefully selected and planted in good soil. It is now bringing forth an abundant spiritual harvest. Rev. Lewis Linzell of India told of one of the annual preachers' meetings, held recently, when a great company of men, 750 by actual count, having marched a distance of 30 miles, came to enrol themselves as seekers after Christ. Before they left they asked whether preachers could be sent to teach all their people about Christ. Now from that tribe many are turning to Jesus Christ.

Last year the Methodist Mission, says Bishop J. W. Robinson, baptized 37,513, almost all of whom were converts from heathenism. However, all who came could not be accepted. The District Superintendents report that there were 152,200 who were standing at the door saying to us: "Teach us, baptize us, we want to enter the Christian Church." These people had to be refused admittance because there was no one to teach them.

The successes granted by the Lord of the harvest in Burma, were reported by Rev. C. E. Chaney. Today the Baptist Mission at Bassein represents 145 churches with a membership of nearly 14,000. The school when assembled in the chapel numbers over 800, a third of whom are girls in a land where girls are not educated. This chapel was built in memory of the work of the great Karen pioneer, Ko Tho Byu, whose conversion changed him from an ignorant murderer into a flaming Christian evangelist.

The Call From Japan

The Rev. Gideon F. Draper, D.D., told of the three years' evangelistic work started in Japan as a result of the Edinburgh conference Continuation Committees meeting there. Dr. John R. Mott was so impressed with the need and opportunity in Japan that he promised to raise $25,000 for the campaign, provided a similar amount could be raised in Japan. The Japanese Christian workers of the various denominations are taking the lead in this United Evangelistic movement, and the missionaries are cooperating with them. The "Billy Sunday" of Japan—Rev. S. Kimura—has been holding tent meetings under the shadow of the Parliament buildings in Tokio and hundreds of Japanese have signed cards as inquirers in response to his fervent presentation of the Gospel. Japan is being touched and molded by Christianity in spite of all antagonistic influences.

When Rev. Henry Loomis, D.D., American Bible Society Agent in Yokohama, went to Japan in 1872 the edicts against Christianity were still standing and the name of Christ was the most hated name in Japan. His first work was to teach English to a class of boys, two of whom were Christians. The other members of that class became Christians and formed the nucleus of a church which now numbers 754 members.

There are now about 100,000 Japanese church-members and a much larger Christian constituency, so that one can travel from one end of Japan to the other and spend every night

in a Christian home. There is a conviction among the leading men in Japan that Christianity is the one religion that can supply the moral needs of the country, and it alone will produce the highest type of civilization. As a result of this conviction the next World's Sunday-school convention has been invited to meet in Tokyo and the funds that may be needed for this object are guaranteed by Count Okuma, the Prime Minister, Baron Sakatane (Mayor of Tokyo), Mr. Tokano (Head of the Chamber of Commerce), and Baron Shibusawa (the leading Japanese banker). Judge Watanabe, the man selected to organize a judicial system in Korea, is an elder in the Presbyterian church and was president of the Y. M. C. A. in Yokohama. When he was congratulated on his appointment he replied that he went to Korea not simply to establish a system of law and justice but to witness for Jesus Christ. He is president of the Japanese Y. M. C. A. in Seoul and an elder and active member of the Japanese church in that city.

When the war broke out between Japan and Russia the agent of the American Bible society in Yokohama asked permission to distribute Scriptures among the soldiers as he had done during the war with China. General Terauchi, the minister of war, replied that if the Scriptures were sent to him he would have them distributed. He is now the Governor-General of Korea.

Eighteen years ago a young Christian Japanese came to Mr. Loomis and said: "I have been employed by a printing company whose business methods I do not approve and which does not regard the Sabbath. I can not conscientiously remain in such a position and have decided to start business myself. Can you give me work?" Mr. Loomis gave him some work and promised that if he did it satisfactorily the patronage would be continued. He secured two hand-presses, hired six or eight men, and rented two rooms that had formerly been used as a saloon. Before work was begun he held a Christian service to ask God's blessing upon the work and to dedicate the whole enterprise to His service. That man has now a plant worth some $30,000 to $50,000, and employs five hundred men. Every Monday morning there is a religious service before the work of the week begins. The company has now branches in Kobé and Tokyo, and prints the Scriptures for Japan, Korea, China and Philippines, Siam, the Straits Settlements and also for Spanish-speaking people in various countries.

Miss Katherine Drake told of her work for the children in Japan. Christian girls go out two and two from the boarding-schools and gather the children together on the street, and teach them the Sunday-school lessons. One thousand and fifteen children attended the Christmas service of the combined street Sunday-schools taught by the students of one girls' school in Tokyo last Christmas.

When a child died, after being in the mission kindergarten three years, her Buddhist father asked for a Christian funeral-service, because the child had showed such a Christian spirit. Children show the Christian spirit in their homes by truth-telling

and loving acts, so that parents learn the true ideals of Christianity.

The Call from Bulgaria

Open doors for the Gospel in Bulgaria was one result of the Balkan war. Rev. Leroy F. Ostrander said that the Bulgarian response to the unexpected call for mobilization was most enthusiastic, and carried the army to its wonderful victories over the Turks. The town of Samokov was the rallying-point of 35,000 reservists, 300 of whom were quartered in the Mission School, while over 1,000 were fed twice a day for a week on the playground. Thousands of Christian tracts and Scriptures were distributed among these men, and special services were held for them every evening in the church.

When the breadwinners had gone to the front, missionaries united with the local authorities in caring for the wives and children. A special fund provided for the distribution of over twenty tons of flour a month for three months, and various kinds of employment were organized and financed for the destitute. This relief work brought the missionaries into close touch with Bulgaria's noble and large-hearted Queen, Eleanora, who devotes most of her time to works of philanthropy and mercy. She bestowed her own Red Cross medal upon a number of missionaries as a souvenir of their work during the war.

In spite of dejection caused by the unfair treatment of Bulgaria in the second Balkan war, and the unrest caused by the present conflict, the past year in Bulgaria has been unusually encouraging in many ways. Revivals and new work are noted in Sofia and Varna, and deep spiritual interest in Samokov. Churches have been enlarged and new ones built even in war-swept Macedonia. The Ministry of Education has recognized the Mission School for girls in Samokov and promised soon to do the same for the School for Boys. It has also given these schools its official recommendation, especially for their moral and religious influence.

The Call of Corsica and the Call of Galilee

"The call of God to His Church to-day is strikingly heard in the imperial message which He has entrusted to her care," said the Rev. William I. Chamberlain, D.D., Secretary of the Reformed Church Board of Foreign Missions. In the terrible outburst of hatred and war which is devastating so large a part of the world it would seem to some that Corsica—the world of material force—has conquered Galilee—the world of spiritual force. But after the blaze of glory from Corsica came the collapse and death at St. Helena, while after the humiliation of the Son of Man, the Crucifixion of the Galilean, came the resurrection and the subsequent development of the Kingdom of the Son of God on earth. Love ultimately triumphs over hate and spiritual over physical forces. Pure religion will save this world from such outbursts of wrong as now exist. From the storm there stand forth at least two great truths as abiding pillars: The supremacy of spiritual forces and the sovereignty of God. The revelation which God has made of Himself as the great "I am," indicates His supremacy, His

personality, His unity and His eternity. But the eternal God is not known in His fulness except through His son Jesus Christ. "In the beginning God," is only understood in the light of "In the beginning was the Word, and the Word was with God, and the Word was God." Jesus Christ is the world's great Teacher because He laid bare the facts of forgiveness and spiritual life. From His lips humanity has learned its greatest truth, that God is, and that God is Love. The call of God to His Church is that she shall carry out the commands of the Sage of Galilee, and to give to all men the message that will heal all their woes and diseases.

The Call of the Times

"The supreme ambition of Jesus Christ is to have the Kingdom of God extended over the whole earth," said Colonel E. J. Halford. The purposes of God have no other meaning; history no other lesson; humanity no other destiny. The one increasing purpose is the Kingdom of God. The signs of the times which make the supreme call upon the Church were never more certain, more inspiring, more challenging or more portentous.

Great is the necessity to emphasize the oneness of God and of Christ. "The Lord thy God is one God." The manifestation of God in Christ and through Christ is "the same yesterday, to-day and forever." He is the Son of Man, and the unity of His person, of His office and of His revelation is more and more recognized and accepted.

The Kingdom of God is the same to-day as that interpreted by the seers and the prophets throughout all the ages. It is the vision of Abraham and Isaac, and of Isaiah and of Joel and of Jesus. It is the vision of Lull and Livingstone. Lull said, "The most general vice is in not doing what might be done, not living up to one's opportunities." The opportunity of the Kingdom has come to the Church more than once, but the Church has not been obedient to the heavenly vision. Again it is the "fulness of time," and the opportunity is once more thrust upon the Church. "Human crimes are many, but the crime of being dead to God's voice, blind when the divine handwriting is on the wall—certainly there is no crime which the supreme powers do more terribly avenge."

"NOT ONE CENT"

A pastor who endeavored to develop systematic giving to both home and foreign missions was astonished to have several men return the lists of objects with this comment opposite the item of foreign missions: "Not one cent." Do such persons realize the significance of their words?

Not one cent for giving the Bible to any other nation.
Not one cent for revealing a God of love except to Americans.
Not one cent for making Christ known as a Savior of all men.
Not one cent for teaching the world the morals of Christ and the Will of God.
Not one cent for healing the sick or relieving the distrest beyond the borders of our own land.
Not one cent for fulfilling the very purpose of Christ in his life and death.
Not one cent for obeying the last command of Christ Jesus our Lord.

Mission Study at Northfield

BY MISS FRANCES J. DYER

AT a great convention of advertising men held recently in Chicago, the president of the United States Chamber of Commerce spoke of the wonderful results accruing from the concentration of millions of minds at one time upon one idea. This is precisely the Christian principle of united prayer and one which underlies the work at the summer schools in Northfield.

During July nearly a thousand women gathered there from points as far apart as Nova Scotia and South Carolina to study the needs in foreign lands, and were followed by another group of over four hundred to consider heathen elements, like race prejudice and Mormonism, in our own country. This is indicative of a growing sense of world consciousness, accentuated since the outbreak of the war, and is the first step toward world evangelization. Fully one-third of the delegates were girls between the ages of seventeen and twenty-seven, thus showing the fallacy of the old notion that only grandmothers and elderly spinsters are interested in missions.

An outstanding feature was the study of two new text-books, "The King's Highway," by Mrs. Helen Barrett Montgomery, and "Home Missions in Action," by Edith H. Allen, each author serving as teacher of her own book. The classes numbered eight or nine hundred, but the really significant fact is that 200,000 copies of the first book have already been sold. This means that during the coming months thousands of women, in churches all over the land, will focus their attention upon the problems discust therein. Supplementary classes in methods were held, the largest in Sage Chapel, conducted by Mrs. S. J. Herben, on "Sources of Power." Among them she included loneliness, drudgery and poverty, and spoke of the forgotten powers which lie in the use of time, thoughts, conversation, correspondence and friendship. These talks will be printed in book form in response to requests.

A splendid union enterprise on the foreign field is a proposed medical school at Vellore for the women of South India, to be affiliated with the new Union Woman's College in Madras. Dr. Ida Scudder, one of the most striking personalities at the Conference, is now in this country trying to secure the needed $300,000. Still another union effort is the establishment of a college for Chinese girls soon to be opened in Nanking. The story of this was eloquently told by Mrs. Frederic Mead of Plainfield, New Jersey, whose daughter is a member of the faculty. These are samples of the big tasks recently undertaken by women of different communions for the uplift of their less privileged sisters in the Orient.

China loomed largest on the program, and the most impressive address was by Miss Laura White,

principal of the first college for women in the empire. She said that China is now at the turning of the roads which lead to agnosticism or Christianity. The lack of adequate educational equipment hinders the progress of the latter. Fifty dollars would probably buy every Christian book there exclusive of text-books. A Chinese official educated in a western university visited her college and asked to see her scientific apparatus. All she could show was $35 worth of material for instruction in chemistry, physics and biology. The gymnasium outfit consisted of swings, seesaws and croquet! Miss White has been twenty-four years in China and is returning to Shanghai, where she will devote herself to preparing suitable literature for women and children. She will be assisted by native Chinese girls who already aid her in editing the first woman's magazine ever published there.

The other countries represented by the thirty-eight missionaries present were Japan, Africa, Egypt, Arabia, Turkey, India, and Mexico. Their terms of service ranged from three years to over half a century, and aggregated a total of 516 years. Mrs. E. E. Claverley, M.D., drest in the costume of an Arabian princess, told of her medical work in the primitive town of Kuweit, on the Persian Gulf.* Of compelling interest was an address by a charming young Chinese girl who is studying medicine here. Her English name is Phoebe Stone, and she is a sister of the famous Dr. Mary Stone, head of a woman's hospital in Kiukiang.

The able leadership of women like Mrs. Henry W. Peabody, the singing by a large chorus of girls under the magnetic guidance of Miss Elsie S. Hand, the impressive services at twilight on Round Top, the spiritual suggestiveness of the outdoor festival called "The Spirit of Northfield," and the inspiring Bible lessons taught each morning by Prof. Charles R. Erdman, of Princeton Seminary, were other features which lifted the Conferences this year to an unusually high level of power.

* To be published in our October number.

SOME STRIKING FIGURES

In the United States there is one ordained minister for every 600 persons. In the whole non-Christian world there is only one Protestant missionary (men and women) for every 300,000 people.

Last year, an average of 400 per day were brought by Protestant missions into Christianity out of heathenism. American Protestant missions report 120,000 baptized last year, or 25 for each ordained minister, native and foreign. In America the average increase was 8,000 a week or 1 for every 20 ministers.

It has been estimated that one missionary, with the native force which he can train, can evangelize 25,000 within a generation. There are 27,000 such districts of 25,000 people each, which need missionaries.

To put one worker in each district of 25,000 of the 600 millions (America's share in world-evangelization) only one out of 800 church-members is needed.

In the Civil War Georgia sent into the army 1 out of 5.5 of the white population; South Carolina, 1 in 4.8; Florida, 1 in 4.3; Louisiana, 1 in 3.7; and North Carolina sent out 10,000 more than the total number of voters.

Japan in Transition*

BY MISS FLORENCE WELLS

IN some future day historians will point to the present age as the Renaissance of Japan. Changes subtle and changes blatant are gradually or rapidly, as the case may be, taking place within her borders. The surface of the country, the speech, the food, the manners, the customs, the dress, the architecture, all show transition. As the youth passes into manhood, so the Sunrise Kingdom is passing into noonday.

The great roads still run through the country like arteries through the body; but now the ox-cart and the pedestrian are learning to keep to one side lest they be run down by the motorcycle and the automobile. Where once the mountain-pass wound unchallenged through the valley and over the shoulder of the mountain, now the hissing train sweeps along, high above the mountain torrent, and dashes into the bowels of the earth, emerging in triumph to swing across a glen on a bridge of stone or steel. In rapidly growing cities like Yokohama, or Tokyo, the hills are being levelled and the rice-fields are yielding to the encroachment of houses and factories. One can not but recall the old psalm, "Every valley shall be exalted and every hill shall be brought low."

While even the temporary resident in Japan will notice these physical changes, he will likewise be imprest by the great number of people who will speak English to him. Japan is a land of compulsory education, and all children must receive instruction for six years. It is surprizing how many go on into the middle school, where for five years, all boys at least, are taught English. I dare say you may search long to find a village without its English-understanding citizen.

Herein lies a warning. The youth of Japan are reading our literature, our classics; they are in the way to get a fair understanding of our ways and our ideals, to appreciate the historic background of our people and the religious atmosphere which has kept our nation alive and strong. Unquestionably, if trouble arises between their country and ours, we can not say that *they* do not understand *us*.

It is not from books alone, however, that Japan is receiving impetus. Until this year there has been a steady increase in the number of tourists from Europe and America. These people little realize how certainly they leave their impress on the Japanese with whom they come in contact. Then what shall we say of foreigners residing in Japan?—from America and from every nation in Europe, young men and women in business, families, and missionaries and teachers. The right kind of person in Japan is an infinite blessing, while the wrong kind is an incalculable injury to the nation, especially at this formative time. A tourist one day went into the embroidery shop of a Christian, and having bought and paid for something, asked that the bill be written down at much lower figures so that she, showing it at the customs in San Francisco, might have less duty to pay. She was astonished when the shopkeeper replied, "Madam, I can not do it, for we are trying to teach our children that 'honesty is the best policy.'"

* From *The Missionary Link*.

Formerly in the banks only Chinese were employed, and rumor had it that the reason was the dishonesty of the Japanese; but that can not be, for now that Japan has learned European banking methods, one sees as many Japanese as Chinese employed in foreign banks.

Foreign cooking has become popular among the men, and it adds to a young woman's matrimonial chances if she is able to prepare American food. The Japanese man on the dining-car will almost invariably choose beefsteak and potatoes in preference to fish and rice. We notice, too, that a great many wedding feasts are held at the foreign restaurants; and we are told that it is less expensive than to provide a first-class Japanese feast. Often in private homes and even in country hotels you will be served with one course of French or American dishes. Ice-cream is gaining popularity, but it has a native rival in scraped-ice covered with syrup or fruit juice. Chewing gum can not seem to make headway among the Japanese, nor chewing tobacco; but beer and cigarets are not only imported but also extensively produced.

The popularity of the foreign dress, also, is astonishing. One sees it in all stages, one or more garments being Japanese. It is amusing to see a man wearing a full dress native costume and a black silk hat. The English suit is largely used by teachers and by men in business, and middle school students wear military suits. The girls in schools and offices follow prevailing styles of hair arrangement, but as a rule follow a year or so behind time. Shoes have found their way into all parts of Japan, largely through the soldiers. Even the Imperial Court has adopted the full European costume, for both its ladies and its gentlemen to wear on state occasions.

The changes in dress effect changes in the architecture. A man in trousers can neither comfortably nor economically sit on the floor; so, sitting on a chair, he must needs have a high table to match; then rather than spoil his soft matted floor, he builds his next house with one or more foreign rooms. Now that transportation is made easy by steam, a great variety of building materials may be had. With the exception of schools, nearly all of the government buildings are of stone or brick, and furnished in European style.

Because of these changes which are stirring the pulse of Japan, and because of the remarkably short time in which these changes and many more have taken place in government circles, other nations expect of her exactly as much as they expect of each other, and forget that she was born into the family of nations but little more than fifty years ago. Fifty years is but a short time in the life of a nation; and while Japan has the appearance of maturity, she is nevertheless a youth with undeveloped possibilities, but full of hope and energy, with her life before her. If she seems sometimes to make mistakes—no doubt her sister countries did the same when they were young. And, never fear, she will not make the same blunder twice. She is reaching out for something from each land, and if each gives her its best, what may not the world expect of Japan in the ages to come!

A JAPANESE CALL TO JAPAN

In no country in the world is there given a freer hand for the propagation of any religion. In a country like Japan, where the state and people are governed by a spirit of nationalism, the principles of Christianity are most suited. It is to be hoped that missionaries will redouble their zeal in promoting the welfare and happiness of the Japanese.—*Editorial in Japanese daily paper.*

Christ in Korean Homes*

BY MATTIE WILCOX NOBLE, SEOUL, KOREA

FIRST of all Christ has elevated women in Korea.

A recognized helpfulness of true womanhood is asserting itself in the home and among the girls. Formerly, no right of leadership or refined copartnership was ever vouchsafed her. Now, she often goes side by side with her husband to church, and is even permitted to eat with him. Women of the well-to-do classes no longer are obliged to hide themselves in the women's quarters; neither do the young women of any class, when they go walking, have to throw a long coat over their heads, drawing the front together under the eyes, nor to carry a large hat, between eight or nine feet in circumference, over their heads to conceal their features. The coats, veils, and the enormous hats are fast disappearing and women are beginning to feel the sunshine in the open air. True, it is a transition period, but light and freedom are coming to women through the Gospel.

Protection has come to childhood with the education of the individual and the elevation of the home life. Now, special care is taken of the health and the moral development of the child. Modesty, for the child's sake, is studied by the parent. Flagrant immodesties are still to be seen, but could newcomers to Korea lift the veil of several years ago the great contrast between then and now would be clearly recognized.

The religion of the Bible has made a place for the little ones. At first, when only small portions of the Scripture had been printed, babies were brought to the altar for baptism, quite slippery in their original birthday clothes; but now, they are brought well drest, and sometimes gorgeously arrayed. When a baby girl is born, instead of condolences being offered to the parents, friends now say that they have received a gift from God; or, a new girl student for the School or Sunday-school has come to the home. One of the most beautiful sights I have ever seen, it being also a symbol of advancement, was at the first Parents' Day Services in Korea for the Cradle-Roll babies. There were some 200 babies with their mothers present, and at one side sat some fathers, a few of them proudly holding their baby girls.

The Bible has given an impetus to learning and brought an education within reach of many. Formerly, only women and girls of the dancing-girl class were allowed to learn or read. Now, all doubt as to the respectability of one's wife or daughter learning to read, has passed. I have known old ladies nearly seventy years of age to sit down and, little by little, learn to read. One of the finest Bible women in Korea learned to read after she was thirty years old and she is now a scholar in Bible literature, as well as a woman of deep spiritual insight.

The Bible has given a touch of social life to the men and women. Before the Bible came there were no halls or buildings where men and women gathered to listen to sermons, lectures, music, or to witness any entertainment; but after the Gospel was preached, both sexes met in the same room to hear and see all of the above. Of course they sit on opposite sides of the room and, in most cases, with a partition between. At a social held in our home at the close of

* From *The Korea Mission Field.*

a Women's Bible Institute, many games were enjoyed by the old and young women; one would search very far to find a more joyous company. Play was new to them all; they laughed till the tears rolled down their cheeks.

The Bible liberates slaves. Many a wealthy Korean who owned slaves before he heard the Bible story, has liberated those slaves and brought them, with himself, to the mercy seat.

It has taken from the husband the power of torturing and deforming the body of his wife. In a fit of jealousy over a real or fancied cause, a husband can not now cut off his wife's nose. The sentiment of respect for women has grown so much in Christian neighborhoods, that a man can not even beat his wife without incurring censure. The old, lawless right of any man to forcibly seize a widow, and carry her away to his home, is fast passing away.

The Bible raises the marriageable age. Several years ago, the Church refused to perform the wedding ceremony for a boy under eighteen years of age and a girl under sixteen. Now, one rarely sees a little boy riding on a white horse to his wedding, or a weeping little girl being forced from her parents home to the home of her husband. Even at a heathen wedding the bride's eyes are rarely glued tight shut, in these days.

Formerly, only dancing girls and men sang, and their songs were usually of wine and dancing, but now songs of rejoicing sung by both sexes are heard wherever the Gospel is preached.

In Christian communities, the teaching that "they twain shall be one flesh" is adhered to; likewise in Christian home the misery and distress accruing from the concubinage system is past and gone.

Cleanliness, beauty, and contentment are brought to the Christian homes. I recently met an old lady and her daughter whom I had taught eighteen years ago. The old lady was deaf and leaned on her staff as she gave me a whole-souled greeting. In recounting the events of the early days, the daughter said that her mother had always carried out, to a marked degree, my teachings on cleanliness, and that all these years she had been a living example of the beauty of cleanliness, and had taught the lessons to scores of young and old people. Formerly, water was little used by the sick and the aged.

But, greatest of all, the Bible brings to the homes of the people Jesus, the Savior, who gives salvation, peace, joy and hope to the Koreans who were crusht under the bondage of heathenism, and over whom the gloom of the centuries had settled: now, on those who have received Him rests the light of the Divine life.

FACTS CONCERNING KOREA'S PROGRESS

Korea has emerged from the secluded region of the genii, where the fairies congregate, where the elixir of life grows, where sages and immortals meet and talk together, into the limelight of the rushing, hungry world, with the Manchu express going by, and motor-cars and automobiles rushing about here and there through the ancient streets and market-ways. . . .

In religion, too, she has met a new and startling outlook, tho not a wholly unfamiliar one. Far wider than the few baptized or numbered on the church rolls (the total roll of full communicants in Protestant churches is 68,195, while probationers and other adherents regularly attending services increases the grand total to 179,167 members of the Protestant community) has the word of this news gone forth; namely, that God has Himself spoken to men tenderly, and kindly offered them peace.—JAMES S. GALE.

DEPARTMENT OF BEST METHODS

CONDUCTED BY BELLE M. BRAIN, COLLEGE HILL, SCHENECTADY, NEW YORK

MISSIONARY METHODS FOR SUNDAY-SCHOOL WORKERS

A CLEAR-CUT, definite missionary policy, a committee to make it effective, and the equipment with which to work, are the three factors in making missions vital in any Sunday-school.—GEORGE H. TRULL.

Equipping a Missionary Room

Nothing helps the cause of missions in the Sunday-school so much as a room fitted up for the study of the subject. If there is no place in the school that can be devoted exclusively to this purpose, some teacher interested in missions would probably be willing to have her class-room equipped in this way and used out of hours.

Such a room should be at once a museum, a library and a reading-room. It should contain a collection of curios from missionary countries, a case of well-selected missionary books and leaflets, copies of denominational and interdenominational missionary magazines (current issues and files of back numbers), and a supply of maps, charts and pictures. Some schools already have such rooms.

In *The Sunday-School Executive*, Miss Esther Hull tells of a much-used missionary room which was planned and arranged by Mrs. Bigsbee, the missionary-superintendent of her Sunday-school. During the lesson hour the room is the home of the "Outlook Class," the members of which are largely responsible for the care of it.

"Mrs. Bigsbee did not attempt impossibilities," says Miss Hull. "She simply fitted up the room with articles purchased, borrowed or made that would give any idea of the need of missions in lands beyond the sea. One side of the room is given to the far North. Here are maps, flags, pictures, and a small case of curios, together with a few books about the Esquimos, Alaska, Lapland, and other northern places.

"One side is devoted to India, with pictures of its scenery, models of its heathen temples, dolls drest like the natives, bits of handwork, embroidery, and weaving, and pictures of mission-schools and workers. Here are more books, all about India.

"Another side of the room, almost to the corner, is given to Africa. The things here have been made, many of them, by the boys of the Intermediate Department. One corner is given to China, the other to Japan, and the bit of intervening space to Armenia.

"This room is used for 'Missionary Day,' each department coming, class by class, some time during the day, to look over the curios from the countries they are studying. It is also used by the missionary societies of the church; by returned missionaries who ask those interested in missions to come here and listen to their explanations of manners and customs; and the classes who have missionary exercises to prepare use it as a study room.

"The presiding officer of the 'Outlooks,' or one of her assistants, is always on hand during 'reading hours' to answer questions or assist children in find-

ing the help they need. The 'Outlooks' also buy the books, which are loaned by Mrs. Bigsbee, who is arranging for reading-circles in all the departments above the Primary."

"Whatever you want to put into the school must be put into the teachers first."—*A Public-School Superintendent.*

"A Sunday-school worker who is not a missionary worker is out of place."—B. F. JACOBS.

"A model superintendent will interest his whole school in missions and bring the whole world into his school-room."—BISHOP VINCENT.

Pictures in the Sunday-school

Portraits of great missionary-heroes, both home and foreign, should have a place on the walls of every Sunday-school. In the old days it was almost impossible to get them in suitable size, but now they can be obtained—fifty different ones representing the most prominent fields at home and abroad—at small cost from the Missionary Education Movement.

Hung in the Sunday-school room, and used in a wise and helpful manner, such pictures are a constant inspiration. They are invaluable in teaching missionary lessons and as a text for platform talks. When purchased they should not be simply hung up, but should be formally presented—unveiled, perhaps, with appropriate ceremonies.

In a Methodist Sunday-school in the vicinity of New York City, this plan was used. A class of girls collected money, and bought a framed portrait of Mary Porter Gamewell to present to the school. On the Sunday when the presentation took place, the class told the story of Mrs. Gamewell's life and work, and then one of the girls came forward with the picture, which was appropriately received by the superintendent of the school. The next Sunday attention was called to it hanging on the wall, and the children were asked to tell whose picture it was and all they had heard about the missionary. Most of them had forgotten all about it, but a little judicious questioning brought most of it back again, and a lasting impression was finally made on their minds.

Who Is He?

The Arlington Avenue Presbyterian Sunday-school, East Orange, New Jersey, makes great use of pictures. "Gradually a series of the pictures of great missionaries have appeared on the walls," says Miss J. Gertrude Hutton, Director of Religious Education in the school, "sometimes very quietly, sometimes formally presented and unveiled with ceremonies planned and carried out by some of the classes. Now and then a missionary's picture appears on the bulletin-board with the question, 'Who is he?' Almost invariably within a few days the name is added in a childish hand. Then, the next Sunday, follows the question, 'What did he do?' with like results."

In order to enable the children to discover for themselves the identity of the missionary and some of his notable achievements, there was placed in the missionary reference-room of the school, which is well equipped with all kinds of missionary literature, a copy of the game, "Who's Who in Missions." By looking through the fifty cards, each of which bears the picture of a great missionary and some of the leading facts of his life, the children could easily find the information desired.

Building an Exercise Around a Picture

At Silver Bay, two years ago, one of the delegates told of the following plan that had been used with great success in his Sunday-school.

One Sunday morning when the children arrived they found hanging above the platform a large picture of a company of immigrants landing at Ellis Island. The title of the picture had been cut off, and nothing whatever was said

about it while the school was in session. This aroused great curiosity and after Sunday-school the children gathered around the picture wondering what it could be.

The next Sunday the title was still missing, but this motto appeared beneath

> Save America for the World's Sake.

This whetted their curiosity still more, but no reference whatever was made either to the motto or the picture. But on the third Sunday, when a brief but telling exercise on "Immigration" was given in the school, it was found that both motto and picture had played an important preliminary part in the way of stimulating inquiry and securing attention.

A Program Built Around a Motto

Missionary mottoes should also have a place on the walls of every Sunday-school room. At Silver Bay, the Rev. George F. Sutherland, Educational Secretary of the Methodist Board of Foreign Missions, told how they have been used in his school.

One Sunday a large placard, with Livingstone's famous declaration in regard to earthly possessions was hung

> I will place no value on anything I have or may possess except in relation to the kingdom of Christ.

before the school with a list of questions as follows:

1. Who said it?
2. Under what circumstances?
3. How did he live it out?

The next Sunday volunteer answers to these questions were called for and they were given and discust very helpfully.

Another plan was to give an individual scholar a motto with a list of questions and have him report on it to the school. Thus Cyrus Hamlin's words, "Let me fail in trying to do something rather than to sit still and do nothing," were given to a boy of thirteen with the three questions cited above. He faithfully read, "My Life and Times" from beginning to end, and then told the story clearly and well.

A Plea for Maps in the Sunday-School*

It would greatly help the cause of missions if maps of the world were on the walls of the churches and the Sunday-school rooms. In very many schools the map of Palestine and maps of Paul's journeys are found, but a map of the whole world is rarely seen. It is well to know what God did in Palestine and in Asia Minor and in other portions of the ancient world, but He is operating on a much larger theater to-day and doing much larger things, and His children should be interested in knowing where He is at work and what He is doing. Missionary maps will help them to know.

One Christian leader said: "I love to stand before a map of the world, and, pointing the audience to it, say, 'There are the regions and continents and islands of the fallen world. Our Redeemer is their rightful possessor if the present ruler is the prince of darkness. We are wresting them from Satan by our missionary triumphs.'" One can speak and pray more intelligently about missions after a study of the fields in which the missionaries are at work.

When one member of the family migrates to some section of the West or South, or goes as an ambassador, consul or business agent to Africa or Asia or Polynesia or Australasia, it is not long before an atlas is secured and his place found and marked. A new and vital interest in that part of the world is developed. Why should not the same be true when missionaries leave home? Why not trace their movements until they reach their destination, and then learn what we can about the land in

*Reprinted from *The Missionary Intelligencer*.

which they represent us? There are young men and women in every church who could draw maps. They will do this gladly if they are asked.

Lord Salisbury advised people to study large maps. By doing so they could understand and know what was going on in the world. Over against the names of some of his generals, Napoleon wrote, "Well acquainted with maps." That was a strong recommendation. Robert Murray McCheyne resolved to read missionary books with a map before him. The Moderator of the Church of Scotland spoke of a little atlas that he carried as his prayer book. It helped him to locate the missionaries of the church, and that helped him to pray for them and for the coming of the kingdom in all its power and glory.

AIM

A Missionary Impression every Sunday*

During Opening or Closing Exercises

1. Missionary Bible Readings.
2. Definite Prayer for Missions.
3. Hymns of Declaration and Conquest.
4. Bible Drills.
5. Introduction of Missionaries.
6. Recognition of Student Volunteers.
7. Missionary Lantern Slides.
8. Missionary Mottoes and Portraits.
9. Brief Reference to Current Missionary Events.
10. Short missionary stories.
11. Sentences from missionary letters.
12. Special missionary programs.

One Way to Find Time

The plan of devoting five minutes to missions every Sunday is being used in a large number of schools, but many a superintendent objects to it on the score of no time. But "where there's a will there's a way."

Last winter in a conference on the subject between a Congregational superintendent and a secretary of the American Board, the usual argument was advanced that the hour was already overcrowded and that five minutes could not be found to devote to the subject of missions. But the next Sunday when the secretary visited this superintendent's school he noted that altho the majority of the children were present when the hour struck, *the session began exactly eight minutes late!* Five of these wasted minutes devoted to missions would not only help the cause but do much for the efficiency of the school. "If our schools could only realize their opportunity," says Mr. Hugh Cork. "five minutes would not be begrudged, and the result would be many more boys and girls offering themselves for Christian work as a life occupation."

A Primary Mission Band

The entire Primary Department of the Sunday-school of the First Presbyterian Church, Statesville, North Carolina, is organized into what may well be called a Primary Mission Band. All the children, from the tots in the beginners' classes up to the graduates, are greatly interested in both home and foreign missions. They support two native evangelists in the Kongo Mission of the Southern Presbyterian Church, and during the summer paid the expenses of two teachers in the North Carolina mountains.

How do these little folks accomplish so much? The answer is given by Miss Mary R. Adams in *The Missionary Survey* as follows:

"Each teacher makes a house-to-house visitation of her class, explaining to parents the missionary work, asking their cooperation and leaving with each child a mite-box. One teacher made the boxes for her class very attractive by pasting a picture of a group of mountain children on one side, and a group from Luebo, Africa, on the other, thus

* Adapted from a leaflet issued by the Missionary Department of the Illinois State Sunday-School Association, Mr. J. D. Templeton, Bloomington, Ill., Superintendent.

depicting their special work in Home and Foreign Missions.

"At the close of the year they have their annual graduating exercises and mite-box opening, which has grown in importance from year to year, until it has become an interesting occasion to the congregation at large. An entertaining missionary program of songs, recitations and stories is given entirely by the children. Singing a missionary song, they march into the auditorium carrying their mite-boxes in their hands.

"One year two of the older boys in the Sunday-school who are very ingenious made a small boat, *The Lapsley*. This was placed on a table and two small boys drest as sailors stood ready to load the boat as the children filed by leaving their boxes. Another year a barrel was covered with white crêpe paper with hoops made of black. On the center in large black letters was the word, 'Africa.' The African Mission flag, blue with a yellow star in the center, floated from the open top, and two boys stood by and lowered the barrel from the table as the children marched by, dropping in their mite-boxes. The barrel, a large nail keg, was filled to overflowing. Each year the exercises are varied.

"There is never a Sunday when missions are not brought to the minds of the children in some way, but the first Sunday of each month is *distinctively* Missionary Sunday. All lessons are dispensed with. Some of the children have learned to know, when they see the teacher who is to talk to them, what country they will visit that day. A sea of eager, upturned faces greets her as she talks to the little ones about the children in heathen lands, the children in the mountains, the immigrant children, the Indian children, or the negro children.

"Each Christmas these children give an illustration of the lesson imprest on them, that 'it is more blessed to give than to receive.' Last Christmas they had a tree for the children of Barium Springs Orphans' Home, six miles away. Each little girl brought a drest doll, and each little boy a toy, which, with bags of candy and fruit, made an attractive tree. Many small faces beamed with joy as they saw dolls and toys given to their small visitors, but not one showed disappointment at not being the recipient of a gift.

"If any success is claimed, and you should ask any one of the eight teachers wherein it lies, the answer would be, 'Our inner prayer circle.'"

> "There is enormous latent power in the 974,777 members of our Presbyterian Sunday-schools. An average of one cent a month would yield $116,973.24 a year."—Robert E. Speer.

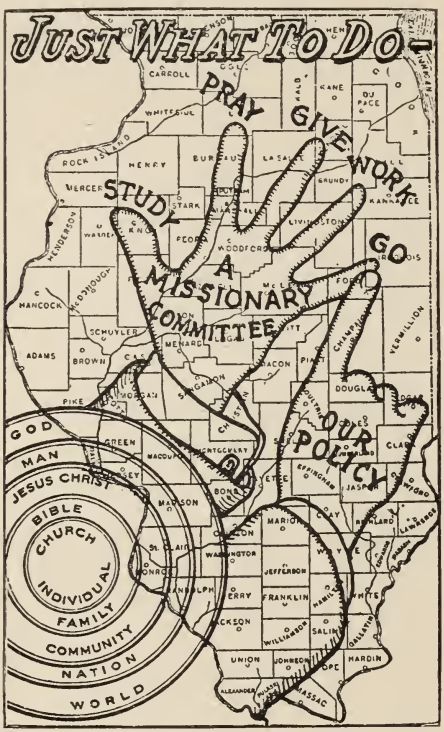
Organizing the Sunday-schools of a Presbytery

The Presbytery of Cincinnati is so thoroughly alive to the importance of interesting children in missions that systematic efforts have been made to organize along missionary lines all Sunday-schools included in its territory. The very effective method used is outlined in *The Home Mission Monthly* as follows:

"Each Sabbath-school class is an organized mission band with a chairman and secretary to keep its members informed as to the work to be done and to keep an account of the meetings held and the money given. In order to avoid the complications arising from too many organizations reporting to the Presbyterial Society, these bands are grouped according to their ages, four or five classes in a group which bears some such name as 'Willing Workers,' or 'Missionary Helpers.' This gives the church only about six bands to report.

"The officers and teachers of the Sab-

bath-school constitute the executive committee and have their chairman, secretary, and treasurer. This executive committee prepares the missionary instruction which is given in five-minute talks—one each Sunday morning—by a teacher, an older pupil who has been prepared by a teacher, or by some visiting missionary.



MR. J. D. TEMPLETON'S POLICY FOR ILLINOIS SUNDAY-SCHOOLS

"Mite boxes are supplied and once every quarter an evening meeting is held when a missionary program is given. This consists of a missionary play given by some teacher and her band, a stereopticon missionary lecture, or a talk by an enthusiastic missionary. The mite boxes are opened, the money is reported from each band, and light refreshments are served.

"The results of this method have been shown in a great increase in the interest in missions and in larger gifts than ever before. The children and young people of the churches are only waiting to be *led* into a larger knowledge and a greater usefulness in this important work."

What a Junior Teacher Did

"Can you suggest," asked a reader of *The Christian Herald,* "an interesting missionary service for Junior scholars?"

The answer as given by Mr. Frank L. Brown, General Secretary of the World's Sunday-school Association in *The Herald's* "Sunday-School Workers' Round Table" is as follows:

"One of the most interesting missionary exercises I know of was the result of the work of a Junior teacher, a seventeen-year-old girl. She was intrusted with a class of live-wire, ten-year-old Junior boys, as her first assignment. She had tact enough to know that the interest of perpetual-motion digits of that age could never be secured simply by Sunday teaching. So every Friday afternoon she invited the boys to her home after school hours.

"Then she procured a well-illustrated story of the life of John G. Paton, missionary to the New Hebrides. This thrilling story of hairbreadth escapes from threatening natives was read by the boys in turn to the others, a chapter a week. The other boys listened. Then the teacher would ask one of them, without previous notice, to rehearse the story of that chapter, and it was done always with a fidelity to the facts that showed how intently the reading was listened to. This reading was followed each week by games or something good to eat, for at that age the stomach seems a direct road to a boy's heart.

"Week by week the boys were absorbing not simply the vivid details of the story, but something of the heroic, faith-filled life of John G. Paton, and getting their impulses for missionary giving, and it may be, for missionary living, later on.

"After the book had been completed,

a map of the New Hebrides was drawn. Then the class was asked to conduct a missionary exercise in the Junior Department. The boys occupied an honored seat on the platform and one of them explained the map. Then several of them told the story of John G. Paton and his wonderful work to a gaping crowd of juniors. Neither the boys, the teachers, nor the department will soon forget that day.

"There are scores of thrilling stories of Uganda, Korea, China, and India that could be read by junior and intermediate boys and girls in the same way, and would make an equally interesting program for any missionary organization."

Thirteen Weeks with a Missionary

Studying the life and work of some great missionary during the Sundays of an entire quarter has proved an excellent plan in schools that have tried it. It need not take much time—it would be quite sufficient on one Sunday to sing the missionary's favorite hymn; on another to read some passage from the Bible connected with his life; on a third to tell a story or give some incident of his career; on a fourth to memorize one of his famous sayings; and so on.

In *The Sunday-School Times* Miss Florence Norton tells how this plan worked out in the Junior Department of a Philadelphia Sunday-school, at the time of the Livingstone Centennial. Every Sunday for weeks the children had been studying about the great missionary explorer and on a Sunday in March near the one hundredth anniversary of his birth, they had a special celebration. The program consisted largely of stories of his life told by the children themselves. At the close of the last story which told of his death on his knees in the little African hut and of his burial in Westminster Abbey, a large portrait of him was unveiled. A flag had been draped over it and as this was drawn aside, the children rose and sang:

"Where He leads me, I will follow . . .
I'll go with Him, with Him, all the way."

In a somewhat similar manner the Sunday-school of Emmanuel Baptist Church, Schenectady, New York, took up the study of the life of Judson during the Judson Centennial last year. During the quarter a large framed picture of Judson was hung in the Sunday-school room, Judson stories were told, Judson mottoes learned, and Judson medals sold.

Half-Told Tales

One of the best methods of awakening interest in a special missionary book in the Sunday-school library is the telling, from the platform, of a "Half-told Tale" from its pages. To do this select a thrilling story and stop at the most exciting point where everybody is eager to know what happens next. Then give the name of the book in which the rest of the story may be found and state that it is in the library and that whoever applies for it first may have it. This is a plan that has been tried with great success in the Bible School of Bedford Presbyterian Church, Brooklyn, New York, and is also recommended in Trull's "Five Missionary Minutes." The following stories will be found suitable for this purpose:

"When the Jugglers Came to Nalgiri," in *Other People's Children.* (The Lutheran Publication Society.)

"The Spotted Tiger Foiled" and "The Angry Mob and the Story of the Cross," in *The Cobra's Den.* (Revell, $1.00.)

"An Encounter with a Ten-foot Serpent," in *In the Tiger Jungle.* (Revell, $1.00.)

"Captured by Cannibals," in *The Transformation of Hawaii.* (Revell, $1.00.)

"A Dangerous Encounter," in *Bishop Hannington,* by Berry, pp. 90-93. (Revell, $1.00.)

"A Perilous Expedition," in *Soo Thah.* (Revell, $1.00.)

"Facing an Angry Elephant," "Two Against One," and "An Uninvited Guest," in *Adventures with Four-Footed Folk.* (Revell, $1.00.)

"Attacked with Clubs," "A Perilous Pil-

grimage," and "Under Knife and Tomahawk," in *The Story of John G. Paton.* (Armstrong, $1.00.)

"Challenging Ghosts and Hobgoblins," in Hamlin's *My Life and Times.* (Out of print, but to be found in many libraries.)

A Korean Cut-out

Cutting out and talking at the same time is not an easy thing to do before an audience of children, but it is an effective method of arousing interest and holding attention. It can be done either from the platform or in class.

One summer Sunday when Professor W. C. Taylor of Union Presbyterian Church, Schenectady, New York, was asked to take charge of a class of young girls whose teacher was away, he made use of this method. In Trull's "Missionary Methods for Sunday-School Workers," he found the statement (page 128) that in Korea when any one is ill paper cats are strung in front of the house to drive away the evil spirits. As the lesson furnished an excellent opportunity for a talk on medical missions he decided to cut out strings of paper cats, talking as he cut.

The day was warm and the girls somewhat listless, but when he produced scissors and paper and began to work they were attention at once. He said nothing whatever about what he was doing but told the story as tho nothing else was going on. Then he unfolded the paper and produced the cats much to their amazement.

Missionary Search Questions

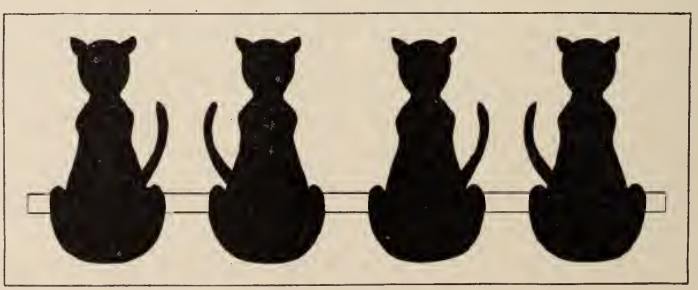
One of the plans devised by Mr. W. G. Lightfoote, superintendent of the Methodist Episcopal Sunday-school at Canandaigua, New York, for interesting his school in missions, is a series of printed slips, each containing ten questions calculated to arouse interest and stimulate research. The answer to each question is the name of a famous missionary and the slips are passed out at Sunday-school with the request that they be returned at a given time. One of the slips used was as follows:

WHO?

1. What missionary was put in prison, starved, and hung up by his heels?
2. What missionary went through the city walls at night with the bullets singing about his ears to help make a truce between the royalists and revolutionists in China?
3. What woman about to be killed by a Chinese mob, tore off the hem of her gown, and bound up a child's head?
4. What champion bicycle-rider of the world became a foreign missionary?
5. What missionary rode thousands of miles on horseback at the beginning of winter to save a great territory for the United States?
6. What missionary explored a continent, discovered the largest falls in the world, helped break up the slave trade, died on his knees praying, and was buried in Westminster Abbey?
7. What medical missionary is called the Savior of Liao-Yang? What brave deed did he do?
8. What missionary kept at bay throughout an entire night a band of hyenas and cheetahs?
9. What missionary has a hospital-ship in the Arctic regions?
10. What woman went in disguise into the mountains of Tibet, risking her life?

Find as many answers as you can and bring this slip to Sunday-school, February 23, 1913.

W. G. LIGHTFOOTE,
Superintendent.



THE LATIN-AMERICAN CONGRESS

THERE were those who criticized the omission of Roman Catholic and Greek Catholic countries from the program of the Edinburgh Conference. The reasons given for the exclusion were: (1) the desire to obtain the cooperation of all Protestant Christians, including the High Church party of the Church of England, and (2) the fact that non-Christian lands present problems so peculiar and so large in themselves that they might well be considered alone.

Now that it has been decided to hold another world conference exclusively to consider the needs and problems of the Latin-American countries there are Christians who object to the program. Some hold that there is no need to evangelize Roman Catholic lands. Others say that they should be regarded as pagans. Some dislike to risk antagonizing the church of Rome, others fear a compromise of the truth.

In February the Board of Missions of the Protestant Episcopal Church laid on the table the resolution to accept the invitation to participate in the conference. They did not wish to antagonize the Roman Catholic church which would not be invited to participate. At the May meeting, however, the Board accepted the invitation "provided that whatever notice or invitation is sent to any Christian body shall be sent to every communion having work in Latin America." There is, however, still in the Episcopal Church much opposition to any participation in the Conference.

This "Congress on Christian Work in Latin America," as it is now called, is not to create controversy, but to study the needs of Latin America and the spiritual forces that may be more adequately mobilized for the regeneration of the non-Christian people of those lands.

The missionary who goes to labor in Latin America must take the same position in regard to the religion of the people among whom he labors as that taken by Jesus Christ and His Apostles when Christianity was first established. As witnesses to the truth they go not to destroy any good, but to reveal the evil by holding up the Light. If their message of truth, spoken in the spirit of love, causes opposition they are not to blame. The missionary to Latin America, as to any other land, must proclaim the positive truth of the Gospel as revealed in the Bible without fear or favor—not as a bigot but as a messenger of Christ.

Everywhere, Christ must be lifted up as the one mediator between God and man, as the only revealed Savior from sin and its consequences. In South America failure is not due to unbelief in the deity of Christ or the necessity for His atonement, but the difficulty is that these truths have been obscured by other teachings. The evangelistic message must be put first, tho, educational methods may be of great value in dealing with certain classes of people. Sociological and purely intellectual missions are apt to obscure the main missionary message and lead men to seek the fruits of Christianity without the roots.

Thus far Protestant missions in South America have reached chiefly the lower classes because these classes have felt most keenly their need of help. The

material prosperity of many South Americans has led them to feel independent of the benefits offered by Christ. The work of the Y. M. C. A. and Y. W. C. A., is reaching many of the educated classes, but as a rule they are uninterested in the Gospel. It is time that Christian forces united to win Latin America to Christ. There are hundreds of Indian tribes in South America who have as yet heard no evangel.

This is not a time for Christians in home churches to squabble over nonessentials. It is a time for prayer and cooperation, that the Gospel of Christ may be faithfully and adequately presented to our brothers and sisters of Latin America.

"KNEE MEDICINE"

A CHINESE convert when asked by a missionary what remedy he found most effective in curing his fellow countrymen of the opium habit, idolatry, fear of persecution and other sins, replied laconically: "Knee Medicine."

Is there any other potent remedy for doubts and discouragements, failure and sin, than that found through earnest, persevering prayer? That has proved the efficacious remedy for opening closed doors, illuminating darkened minds, cleansing impure hearts, strengthening weak wills, supplying needed workers and funds, guiding a perplexed and struggling church and transforming whole committees. "Knee-medicine" is a powerful tonic and remedy for all spiritual ailments.

THE CHRISTIAN FORCES

ONE of the lessons that God seems to be teaching his people by the sorrows and sacrifices of the European war is that Christians, as a rule, have as yet made no sacrifices for the advancement of the Kingdom of God. Profest followers of Christ have held up their hands and declared that it was impossible to send out 20,000 more missionaries from the home churches. They have held that they could not afford to increase their gifts largely to the Lord's campaign. The war has demonstrated how possible it is to send out a million men from England, the flower of the land, and even larger numbers from Germany and France, Italy and Russia, tho most of them will never return and will soon be out of the fight. It is a lesson as to what a nation can do when thoroughly aroused.

Moreover, men are learning on what a diminutive scale they have financed the missionary enterprise. Those who "could not afford" one hundred dollars a year to advance the cause of peace and love and righteousness, have found that the money they were holding has slipped from their grasp. The governments have spent in destructive warfare more in one day than the churches of Christendom have given in a year to preach the Gospel of life to those in the bondage of death. It would take over one hundred years for one man merely to count out the dollars that have been spent in this one year of destructive warfare.

Much has been written in recent weeks on the value of preparedness, adequate defenses and equipment to prevent surprize attacks from an enemy. Is there enough thought given to the necessity for moral preparedness and equipment against the unexpected attacks of the devil and his agents? Some of the lands at war are taking the opportunity to put down the traffic in strong drink, and America is steadily advancing toward prohibition. But there are other steps that must be taken in the fortification of moral character against defeat. The Sabbath amusements, and business must be cleansed and readjusted to correspond to the laws of God.

The nations at war have been mobilizing their men and conserving and reconstructing their finances, inventions and industries so that they may all be used in the cause of national success.

These are valued assets, but the greatest forces in personal and national life are spiritual, not material. The Christian and the Church must take stock of forces, must mobilize and organize more earnestly for the world-wide campaign. This may be helped by conventions and conferences, but the secret of power lies not there. *Power belongs unto God* and only those who are continually in vital touch with the source of Power can prevail. It is time that the Church mobilized more definitely for prayer. Then the spirit of truth, of love, of self-sacrifice will prevail. A united and Christlike Church, depending on spiritual forces, under the leadership of almighty God, will prove an irresistible force in the winning of the world to Christ.

THE JAPANESE VIEWPOINT

AMERICAN Christians are often too prone to expect that a nation like Japan, which has only recently emerged from isolation, and is still largely guided by the dim light of Buddhism and Shinto, should be guided by the same principles and motives as those which are supposed to govern American policy and practise. Japan has made wonderful progress, and has some remarkably able statesmen, but it is not to be wondered at if they are not governed by unselfish Christian principles in their relations to Korea, China, and the Occident. They are moved by temporal ideals and by principles of expediency—as most nations are. Still, they are helping to transform Korean sanitation, commerce, judicial procedure, and education. China has been, no doubt, treated with all the consideration we could expect from a Japanese point of view.

In Group V. of the recent demands made by Japan was the right to propagate the Buddhist religion in China. Decision on this point was postponed, in order to enable the parties to reach an agreement on other matters. An editorial from the *Japan Times,* a paper owned and edited by Japanese, gives the Japanese point of view on this subject:

"That the Japanese alone should be denied in China the right of preaching which is enjoyed by all other nationalities of the West, is an unfairness which it is but natural for us to wish removed. . . . In principle, it may be most desirable that we are on equal footing with the other Powers in China in the right of religious propagandism, and there is fairly strong ground for demanding the right as elsewhere discust; but that its acquisition is a matter of pressing necessity does not seem conclusive."

The editor comments upon the fact that the chief effort to have this propaganda countenanced comes not from religious teachers but from political parties, and is evidently for other than religious motives. Buddhism, if it is "to become a socio-religious force of civilizing value, requires a most thorough reform." He feels that the desire of Japanese Buddhists to preach in China probably arises from the impression "that Christian missionaries in China are there, in one way or another, to secure political and economic advantages for their countries." This, he rightly concludes, would be "the worst thing that could happen to Japan; for priests who serve other purposes than their spiritual mission can not but be hypocrites, and hypocrites can never render any real good to anybody."

Bishop Tucker, of Japan, says, in commenting on this subject in *The Spirit of Missions*: "Whatever one may think of Japan's recent demands on China, no Christian missionary can consistently oppose that clause which asks for freedom to send missionaries. We can not deny to the Buddhists what we ask for ourselves, and certainly we can not afford to let the impression get abroad that we are afraid to compete with them in missionary work." While this is true, it is to be devoutly hoped that any religious propaganda in China will be for

spiritual ends and not for selfish purposes. There is enough of the latter in politics and commerce.

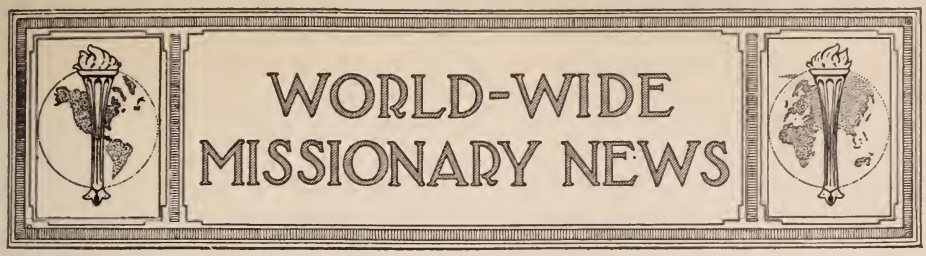
"AS A MAN THINKETH"

OWEN WISTER, in a remarkable article, published in the *Saturday Evening Post* (July 3), remarks:

"I want no better photograph of any individual than his opinion of this war. If he has none, that is a photograph of him. Last autumn there were Americans who wished the papers would stop printing war news and give their readers a change. So we have their photographs, as well as those of other Americans who merely calculated the extra dollars they could squeeze out of Europe's need and agony. But that—thank God—is not what we (Americans) look like as a whole. Our sympathy has poured out for Belgium a springtide of help and relief; it has flowed to the wounded and afflicted of Poland, Serbia, France, and England. . . . Yet, somehow, in Europe's eyes we fall short."

Friends, how do we stand in God's eyes? What does He, who looks not on outward appearance but on the heart, see not only of our attitude and opinions concerning this European conflict; but concerning the still greater, more important and eternal conflict against evil and for the extension of the Kingdom of God? Does He see us indifferent to the principles involved where many are using their power wrongfully and with the selfish purpose of throttling their opponents? Does He see us careless when millions of our fellow men are suffering from oppression and wrong, and are dying without God and without hope? Does He see us eager to take advantage of the extremity of others, heaping up comforts, increasing luxuries at home, while our brothers are bravely fighting and enduring hardships on the frontier mission fields? Or does He see us keenly alive to the call of our Great Commander, ready to sacrifice everything to follow His lead and to supply the needs of Zenanaed widows in India, the neglected children in China, the sin-enslaved races of Africa, the blinded followers of Mohammed, and the weak and crippled souls of Christendom? Our attitude of mind reveals our true selves; our acts reveal our real thoughts, and our own destiny is determined by our attitude and our obedience to Christ and His leadership.

Many who deprecate militarism and the false idea that physical might makes right, still meekly yield to the immoral militarism and the money power in politics and social life. Many who denounce the unwarranted devastation of Belgium and pity the sufferings of Poland look on with apparent indifference at the continued despoiling of the women and children in the temples of India and the awful plight of the Nestorians in Persia and the Armenians in Turkey. Others who think with horror of the wanton destruction of innocent victims on the torpedoed vessels at sea, look on with seeming indifference at the torpedoing of churches and colleges by faithless preachers and agnostic teachers. There are those, too, calling themselves Christians, who would denounce as traitors those who refuse to respond to the call of king and country, or who play into the hands of the enemy, and yet these same Christians refuse to give of themselves or their substance to advance the cause of the King of Kings or even join the ranks of those who, ignorantly or maliciously, scoff at the missionary propaganda. God give us clear vision to see the right in temporal and in eternal conflicts, and give us the strength of character and self-sacrificing spirit to follow the Master's lead at whatever cost. The heroism shown on European battlefields, great as it is, is only a temporary impulse compared with the dauntless courage and unselfish devotion exhibited through long years on many a mission field in the campaigns of the Kingdom of God.



JAPAN—KOREA

The Power of God in Japan

AN OLD DECREE.—"So long as the sun shall continue to warm the earth let no Christian be so bold as to come to Japan."—Imperial Edict, 1808.

AN OLDER DECREE.—"My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:11).

A FULFILMENT.—To the Y. M. C. A. of Japan: "Having heard of your work for the comforting of the soldiers at the front, their majesties, the Emperor and Empress, are pleased to grant you the sum of ten thousand yen."—The Imperial Household Department, May, 1905.

Japanese Club Study Christianity

THE *Missionary Intelligencer* quotes Mr. Miagawa, one of the ablest Christian scholars in Japan and pastor of the largest independent Congregational church, to the effect that in present-day Japan a million people are reading the Bible and making its teachings the standard of their lives.

The Kiitsu Club, composed of sixty of the leading statesmen, educators, and other men of influence in Japan, was organized to study the moral and religious needs of Japan. Among its members are Baron Shibuzawa, Japan's most influential business man, Baron Sakitani, ex-minister of finance, Baron Kiguchhi, ex-minister of education, Mr. Chasi, M.P., and the President of the Imperial and Wasada Universities. Three months of last year were devoted to the study of Christianity.

Japan's Demand for Books

THE Christian Literature Society of Japan is making strenuous efforts to combat the pernicious influence of unhealthy Western literature. Novels and rhapsodies from the pens of European "realists" have been rendered into Japanese. Even Western dramas of suggestive nature have been translated and staged in Tokyo. The Japanese have always been inclined to take to new ideas, and the products of the Western authors disposed to break with the established social conventions have been received in Japan with avidity. The translations of Occidental writings of this class are published in cheap pamphlet form, selling for a penny or two a copy. One such pamphlet, described by a Japanese literary critic as "vile," has had a sale of 850,000 copies.

Some editors of Japanese newspapers are protesting with vigor against these publications. Missionaries state that the demand and the capacity for good literature in Japan exceeds that in any other mission field.

New Privilege to Mission Schools

THE *Japan Evangelist* says that the Department of Education has granted to certain Christian schools the privilege of calling their middle school departments *Chü Gakubu* (middle school department) instead of *Futsü-bu* (ordinary department), without surrendering the right to keep religious instruction as a part of the regular course. This privilege has been one for which Christian schools in Japan have contended for a number of years, and the granting of it may be regarded as a

triumph for Christian educators who have always stood for the principle that schools supported by private funds and teaching up to the government standard should have the same privilege as public schools, and at the same time be free to give religious instruction to their students. Under the new regulation it will be possible to give religious instruction freely either as a part of the regular curriculum or outside it.

A Japanese Prophecy

"BAPTISM means in Japan an entirely new birth of the soul," says Mr. N. Kato, former editor-in-chief of the *Japanese Christian World*. In predicting that Japan will adopt Christianity as the only answer to her needs he speaks as follows: "The patriotic spirit of self-sacrifice inculcated by Shintoism, the sane, practical, moral teachings of Confucianism, the profound doctrines and piety of Buddhism, have all contributed to form a strong national spirit which is the net outcome of the spiritual development of the nation through its long history. This spiritual legacy is not to be ignored. We must clearly recognize that the mission of Christianity should be not to eliminate or destroy all these spiritual attainments, but to bring about their fulfilment, and to supply what is lacking in them. Figuratively speaking, Shintoism gave Japan its bones, Confucianism its flesh, Buddhism its nerves, and Bushido its blood, but life itself or the vital force of the whole organism must be given by Christianity. Nationalistic Shintoism, secular Confucianism, conventional Buddhism, chivalric Bushido— none of these will suffice to meet the spiritual needs of the rising generation in Japan."—*Northwestern Christian Advocate.*

The "Billy Sunday" of Japan

REV. H. S. KIMURA, who is called "the Japanese Billy Sunday," has recently come to America for a brief visit. He is a graduate of Moody Institute in Chicago and an ordained minister of the Church of Christ in Japan, which includes all the mission work of the various Presbyterian boards in that empire. He has been very successful in the past in evangelistic work, and when the three years' campaign was proposed, he came to the United States, in order to study Sunday's methods. He arrived in this country in time to hear Sunday preach in Denver last autumn, followed him to Des Moines and heard him in every sermon of his campaign there for three weeks. Then he started back to Japan. In April he was ready to begin work on a new basis—completely "Sundayized." A great tent which he secured he pitched in the immediate vicinity of the houses of parliament in Tokyo, and there he has been preaching since, engaging the constantly increasing attention of the people of Tokyo. Those who have heard both Sunday and Kimura say that Kimura has accomplished a very striking reproduction of Sunday's manners. The Japanese language apparently does not permit as much scope for slang as there is in American speech, but Kimura goes as far as he can in that direction and puts his message continually in the vernacular of the streets.

Work for Japanese in Korea

THERE are over 250,000 Japanese in Korea—many of them earnest Christians, like Justice Watanabe of the Court of Appeals at Seoul. Among these Japanese, Rev. and Mrs. F. S. Curtis of the Presbyterian Mission have been working for some years and have succeeded in establishing a number of churches, with Japanese pastors. The "Church of Christ in Japan" is active in helping toward the support and oversight of this work among their fellow countrymen. Now Mr. and Mrs. Curtis have been called from Korea to take up work in Shimonoseki, Japan.

The work among the Japanese in Korea has been particularly difficult on

account of the constant shifting of their place of residence. The results have been encouraging, however, and the Japanese have been very hospitable. Most of the work must be done by house to house visitation, since the people are kept at home by household duties.

Sunday-School Growth in Korea

IN Korea, as elsewhere, the missionaries have found the Sunday-school a most effective means for propagating Christianity. Mr. M. L. Swinehart, of the Southern Presbyterian Mission, tells of the remarkable growth throughout the mission stations in Sunday-school work during the past three years:

"Three years ago I visited Mokpo and found there were about 250 attending Sunday-school each Sunday which practically represented the church membership. I have been in Mokpo for the past six weeks supervising some building operations, and during that time the average attendance at Sunday-school was over 850, or an increase of 240 per cent. in three years. And these are all enrolled by name and looked after, usually at least, if they are absent from a service."

Lavish Giving of Time

KOREAN Christians are not able to contribute large sums in money, but they gladly contribute largely of their time to carry the Gospel of Christ into the communities where He is not known.

A recent report from Korea brings the information that the Christians of that country are now contributing more than 100,000 days yearly of their time for systematic evangelization work in their own country. Two members of a Bible class in Seoul, which has a total membership of 500, walked 50 miles carrying loads of charcoal to sell in order to cover the expense of their ten-day instruction course.

Picture-Cards and Cigarets

THE cigaret companies have invaded Korea as well as China. Everywhere their picture-cards are seen posted in Korean homes. Missionaries, especially those in Korea, are pleading earnestly for good picture-cards used by the Sunday-schools of America. The Korean people, as well as the people of other oriental nationalities, eagerly seek for these picture-cards even tho they may illustrate lessons that have been studied in America weeks or months ago. The greatest difficulty connected with the sending of these cards to foreign countries is the cost of postage. Rev. S. D. Price, Metropolitan Tower, New York City, has undertaken to inform any one who desires to be put in touch with some needy foreign field how these cards may best be sent where they will do the most good. Persons desiring to aid in this way should write to Mr. Price for full explanation concerning the necessary postal arrangements.

CHINA

Christian Statistics to Date

OUT of a total of 356,000 Protestant Christians in China, the Mission Year Book gives 28.4 per cent. as Presbyterians, 23.3 per cent. Methodists, 10.1 per cent. Lutherans, 10 per cent. Anglicans, 10 per cent. converts of the China Inland Mission, 8.9 per cent. Baptists, 7.9 Congregationalists, and 1.4 per cent. miscellaneous. The foreign missionaries are given at 5,186, and Chinese workers 17,879, of whom only 650 are ordained.

Contrasts in Peking

THE celebration, in April, of 50 years of work of the American Board Mission in Peking was marked by some picturesque features. Dr. Chauncey Goodrich, who went to Peking in 1865 spoke of the handful of poor girls who were brought together in a little school in 1868, and then he pointed to the 400

selected representatives from the girls' schools in Peking to-day, covering all grades from kindergarten to college seniors.

Mr. Chuan, one of the first five students whom Mr. Blodget, the first missionary sent out by the Board, persuaded to come to his school, told of how his mother had gathered up her courage to bring her two sons to this awful monster, the foreigner, and of his own fright at this strange being who towered so far above him. This same timid little boy has become one of the pillars of the church in China. Two of his sons have been educated in America and the third plans to come this fall. The Peking mission now includes 21 outstations, 24 preaching places and 11 organized churches.

Chinese Schoolboys' Questions

REV. ELMER W. GALT, of Paoting-fu, is having an opportunity to test the keenness of the Chinese mind. He sends a list of questions which were asked him by a Sunday-school class of first-year academy pupils, boys about fourteen to sixteen, and comments on them as follows:

"In their asking there was doubtless a little of the spirit of wanting to test the foreign pastor; yet the eager attention plainly showed that the prevailing atmosphere was one of keen desire to know how the questions were to be met. These are the questions:

1. What proofs are there that Christianity is the true religion?

2. How do we know there is only one God?

3. Aren't Jesus, the Holy Spirit, and God the Father three Gods?

4. If Jesus was divine, was not his mother also divine?

5. Aren't heaven and hell in very close proximity? Witness that conversation was held between the rich man and Lazarus.

6. Was Jesus' resurrection a resurrection of the body?

7. From whence was God? Must he not have been created?

8. Has God form and substance?

'Please send out some men who can answer all these questions to the satisfaction of young minds. I shall be glad to resign in their favor."—*Missionary Herald.*

Union Medical College in Peking

THE China Medical Board of the Rockefeller Foundation, the work of which was outlined in the June *Review,* was to send three physicians to China in August, to make a preliminary canvass of the field, on which to base the board's policy. Negotiations are under way for the purchase from the London Missionary Society of the Union Medical College in Peking, which will form a nucleus for the continuation of the work in China. Other institutions probably will be acquired in other parts of the country as opportunity presents. Meantime all attention will be turned toward developing Union College into a model institution of advanced learning in medicine and surgery.

The present staff includes fourteen foreign physicians, all of whom will be retained by the Rockefeller Foundation. The Foundation becomes responsible only for the medical work and medical standards of the hospital and school, and will not interfere in any way with any religious teaching which these missionary physicians may be inclined to undertake, either in connection with their practise or outside.

It is proposed to have a board of trustees, seven appointed by the Rockefeller Foundation, and six by the missionary societies, one from each of the organizations (three American and three British) which have been cooperating in the college.

A Chinese Student's Testimony

ONE of the Chinese students who were enabled by the Indemnity fund to come to America to study in 1910, has described in the *St. John's Echo* (published by St. John's College, Shanghai) the successive steps in his development which led to his baptism. When he entered St. John's in 1905, a fourteen-year-old lad, he regarded Christianity with apprehension and considered the school chapel services a nuisance. This attitude developed into one of positive antagonism, until he says that in 1908 he regarded Christianity as a big "fake"; the missionaries as agents of their governments, which conspired to the ruin of China; and all the Chinese converts as "rice-Christians."

From the first moment of his arrival in America he was under the influence of the Y. M. C. A. The Bible class which he attended during his University life was a most profitable experience, and he speaks with especial emphasis of the great value of the student conference at Lake Geneva, which he attended in 1912, in company with some forty other Chinese students. This seems to have been the turning-point, for he says: "In the beginning of 1913 I was fully satisfied with the essential principles of Christianity, and on Easter Eve, 1913, I was baptized."

Refuges for Chinese Girls

THE fourteenth annual report of the Door of Hope in Shanghai shows the increasing value of this work. From the Industrial Home eighteen girls have been married during the year. Two girls of strong individuality are being prepared for further service in a Bible-training school. In both, a wonderful transformation of character through the drawing power of Jesus Christ has been noticed. One girl has proved a disappointment, and has run away from the Home. On the whole, however, the workers have observed an increase of gratitude and affection on the part of the girls, and a greater tendency to look upon the "Door of Hope" as their home.

The other branches include a Home for Stray Children, which is supported by the Shanghai Municipal Council, and has done good work.

Of the girls who have left the Homes in recent years 35 are students in mission schools, three training as hospital nurses, five training as Bible-women, eight married to preachers, and 16 are teachers and pupil teachers.

Canton has forbidden slavery, and any slave-girl who applies to the police is received and educated. Those who can see are sent to the "Government School for Rescued Slave Girls," and at the urgent request of the former chief of police, Mr. Chan King Wah, the blind girls of the singing class were committed to the care of missionaries. A temporary mat shed was provided by the government for their shelter until a new permanent building was recently completed. This is known as the "Ching Sam" school and was built with money contributed by a wealthy Chinese gentleman.

INDIA

Plague a Missionary Opportunity

THE people of India are learning by the bitter experience of the years how to deal better with bubonic plague, tho it has not lost its terrors. Rev. John Douglas, in writing of the last epidemic in Nagpur, says that thousands of people have been inoculated. There was a time when money inducements had to be offered; now they are coming forward of their own accord. The city of Nagpur is almost deserted, for the people fled at the first approach of danger, and the open country for miles around is covered with booths, and is humming with life.

"Almost every school has been closed, which sets free a considerable body of workers to devote their whole time to

preaching. We follow the people into their encampments, and preach to them by the roadsides or wherever a group of listeners can be brought together. They are in a chastened mood, and more serious and thoughtful than at any other times.

But our best opportunity is found in the open bazaars, where sometimes several thousand people congregate. For the most part the ordinary market-places in the city have been closed, and the bazaars are held on new sites far from the danger of infection. Some of these have proved most convenient for our work, and almost every afternoon our little band of workers takes its stand in the center of a busy throng, who wait and listen to the message we have come to proclaim. Tracts are eagerly sought and read, and many gospel portions have been bought."

Christian Congress in Travancore

ONE of the missionary problems in the near East and in India is the relationship with the Armenian, Nestorian and Syrian churches. The cooperation that exists in Travancore is strikingly illustrated by the remarkable gathering of Christians which was held at Kottayam, in the Native State Travancore, South India, on April 20, with the Anglican Bishop of Travancore and Cochin as president, supported on the platform by six bishops of the Syrian Church. It was the fourth session of the Travancore and Cochin Christian Congress. Some 2,000 Christians from all parts of the two Native States attended. The chairman of the reception committee in welcoming the delegates referred to the internal dissensions in the Syrian Church, and suggested an appeal by the parties to the Anglican Bishops of Calcutta, Bombay, Madras, and Travancore for the settlement of religious disputes by arbitration. A resolution of loyalty to the King-Emperor, the Maharajah of Travancore, and the Rajah of Cochin, was carried with acclamation, the whole assembly standing.

Missionaries Taken for War Agents

THE Presbyterian Mission in Western India has found an automobile a valuable adjunct in its touring work, and in the course of a recent four months' trip over 200 villages were reached, and probably 200,000 people preached to.

The workers report that in the villages meetings are better attended than ever, and the eagerness of the people to hear the Gospel message is steadily increasing. In one case, however, the missionaries have failed to secure the usual crowd to listen to their message. In a small village off the main road, the people did not see them coming until the automobile drove into the midst of the bazaar. Some men who knew that a war was in progress and Indian soldiers were going to the front, shouted: "They have come to take you to the war!" The people rose as with one accord and fled to the jungles, and in less than two minutes the missionaries were the sole inhabitants. Not until the chief officer of the town sent some policemen after the fleeing villagers could any be persuaded to return. Even then, not all would come back, but stayed safely at a distance until the missionaries had departed.

Y. W. C. A. Conference in India

THE Indian National Committee of the Young Women's Christian Association has issued a call for a national conference, which will be held in Bombay from December 30, 1915 to January 4, 1916. The aim of the Conference is to bind all the Associations throughout India, Burma and Ceylon into a closer fellowship in their high purpose for the young womanhood of these lands. Reports of the work which has been done since the last National Conference, nearly five years ago, will be presented, the policy of work for the ensuing four

years will be outlined, and the National Committee and its officers will be elected.

A Moslem Mullah Accepts Christ

FROM Peshawar, on the northwest frontier of India, the *C. M. S. Gazette* reports the baptism of a Moslem, who has been until the last few months a *mullah* at a mosque in that city. By some means or other he came across a Bible in the mosque, and read a good deal of its contents. He was attracted by its teaching, and desiring to have it explained went to the cantonment magistrate, in order to ask him about Christianity. The magistrate listened to his request with much kindness, and sent him with a note to the senior Church Missionary Society missionary at Peshawar, who was, however, absent in the hills. A Moslem friend told him that he could find out all he wanted by attending the daily preaching at the Church Missionary Society hospital, adding that "the missionaries gave good medicine but bad teaching." So the *mullah* began to attend the preaching, tho he applied for no medical treatment. After a fortnight, Dr. Lankester discovered why he came, and he was carefully instructed. About the end of 1913, he said that he could not possibly go on conducting Moslem prayers in the mosque. Accordingly, he left it and came to the hospital, where he was supported until he found employment in a mission-school.

Buddhist Priest Becomes a Christian

U PO THIT, a yellow-robed phoongyi priest of Buddha, in the city of Syriam, Burma, has become a disciple of Christ. Such instances are very rare—for a priest of Buddha, protected and cared for, lives a life of ease. His position is exalted and his followers worship him. Having a knowledge of herbs and roots, he will become a Burmese doctor and go among his people, healing the sick and preaching Christ.

MOSLEMS IN ASIA

Turks Persecuting Native Christians

A MESSAGE from Athens to the *New York Times* states that American travelers arriving there from Turkey report that both Armenians and Greeks, the two native Christian races of Turkey, are being systematically uprooted from their homes *en masse* and driven forth summarily to distant provinces, where they are scattered in small groups among Turkish villages and given the choice between immediate acceptance of Islam or death by the sword or starvation. Their homes and property meanwhile are being immediately taken possession of by their Turkish neighbors or by immigrants from Macedonia.

Throughout the vilayets of Erzerum, Van, Bitlis, Diarbekr, Harput, Sivas, and Adana the Armenians have been pitilessly evicted by tens of thousands and driven off to die in the desert near Konia or to Upper Mesopotamia or the Iberian desert. These figures do not include thousands massacred by the Kurds or hanged without trial by the Turkish authorities all over Armenia. The Greeks are faring little better, except that they are not being massacred.

Turkish Tales of German Victories

A RESIDENT in Jerusalem during the early months of the war writes that the wondrous tales of victories set abroad by the Turks in the Palestinian capital might have served for a new edition of the "Arabian Nights." One Arabic paper described how a Zeppelin had visited Petrograd, and by means of a powerful magnet drawn up the Czar and taken him captive; then it proceeded to Paris and in like manner took up the President of the French Republic; and then proceeding to Buckingham Palace it caught up King George! Another report was that London was being bombarded from Antwerp by the big guns which had been sprung as a surprize

upon the world. Paris at this time, too, was in the hands of the Germans, and a fleet of Zeppelins was about to raid London! A comment made on these victories by a peasant deserves notice. He said he could not understand how the Germans were always victorious. "Mohammed in his wars did not always meet with victory; is the Kaiser greater than Mohammed?"—*Sunday at Home.*

Distress in Palestine

LETTERS from Palestine report great destitution in Jerusalem and other parts of the land. There have been no imports since last August. The internal resources have been taxed to supply the army. Food is both scarce and exceedingly dear. The tourist trade, which gave employment to many, and brought much money to the country, is cut off, and with it the manufacture of fancy articles, souvenirs and trinkets which was the chief industry. Agriculture is hampered by the absence of the able-bodied men in the army. Banking has been suspended for many months. Three women missionaries of the Christian and Missionary Alliance are carrying on the school and other work of that society in Jerusalem, and the Syrian staff are said to be doing their part nobly. Missionaries both at home and still on the field believe that the end of the war will bring unparalleled opportunities in Palestine. — *Alliance Weekly.*

Reference Bible in Arabic Completed

THE Rev. Franklin E. Hoskins, D.D., of the Presbyterian Board of Foreign Missions at Beirut, Syria, announces the completion of the Reference Bible in Arabic. The task has included the adaptation of a new set of references to the Arabic text and the putting the whole First Font Reference Bible into electroplates. The preparation of the MSS. has occupied exactly seven years. The making of the plates will be completed in six years. "It may not be a large event in the history of this big, busy world," writes Dr. Hoskins, "but for me personally it means much, and with God's blessing the completed task will mean more for all who reverence and study the Word of God in Arabic for decades to come."

Disorders in Turkey

LETTERS from the missionaries in all parts of the Turkish empire report the missionaries as safe and in general well. Reference is frequently made to the strain of the times through which they are passing and to events that may not be described but are full of excitement. Constant watchfulness, patience, adaptability, quick decision, both gentleness and firmness—all are required by those who seek to maintain missionary work in the midst of such stormy conditions.

Turkish Attacks on Christians

REPORTS of important events, of which no mention can be made in missionary letters, tell of the entrance of the Russian forces into Van and the establishment of Russian rule in that region; of feverish conditions at Constantinople, with rumors of collapse and of flight; of threatened massacres of Armenians at Marash and Aintab, averted through the diligence of local officials and of representatives of foreign governments; of fighting, outrage, and pillage at Zeitoon and other villages near Marash, and of the deporting of many families of Christians therefrom far to the south into the Mosul-Baghdad region; of the report that all the Christian male population of Marash are to be called as soldiers and their families then deported, the first levy having already been made. This is regarded as a plan for breaking down the Christian population without bloodshed and with the color of legality.

Involving the separation of families, the outraging of women, the confiscation of property and personal insult to the

members of entire communities, of which but a few persons are guilty of any disloyalty, this deportation means the crushing of the educated and able Christian population of the Marash field and a blow at American missionary interests, menacing the results of more than fifty years of work and many thousands of dollars of expenditure.—*The Missionary Herald* (JULY).

AFRICA

Christian Endeavor in Egypt

AMONG the troops encamped in different suburbs of Cairo, Egypt, writes Miss Anna Y. Thompson, of the American Mission, "we have met a good many that have been members of their home Christian Endeavor societies, especially men from New Zealand. At one camp at least there have been large Christian Endeavor meetings conducted by the men and their chaplains. Christian people have also opened their houses to many of the soldiers. The mission has rented rooms for meetings at Heliopolis, and during the week these rooms are turned into soldiers' rest-rooms. Two ladies devote their time to this work, assisted by the Endeavorers. In Assuan many attend the Young Men's Christian Endeavor society that meets in the Coptic Church. Connected with the Evangelical Church there is a women's society with 21 members. In Khartum there is a society in a girls' boarding-school. It was interesting to listen to the prayers of the Coptic girls and of some girls of the Sudan Moslem tribes, one of whom thanked God for His precious word, while another prayed for the poor.—*Christian Endeavor World.*

For Egyptian Children

THE World's Sunday-school Association is distributing among the Moslem children in Egypt and North Africa a number of simple illustrated parables prepared by Miss I. Lillias Trotter, illustrated and printed by the Nile Mission Press.

The Sunday-school Secretary for Egypt, Rev. Stephen van R. Trowbridge, is offering these illustrated leaflets as prizes, one to be given away to each scholar who fills any of the following conditions: 1. Perfect attendance in the Sunday-school for three consecutive months; 2. Bringing to Sunday-school one new Moslem scholar; or 3. Learning and reciting by heart Psalm 23 and 103, Isaiah 55, and Matthew 5.

Copies may be offered also to all new Moslem scholars as they enter. Besides this it is hoped to make extensive use of these parables among Moslem schools where there is yet no prospect of the Sunday-school.

Good News From South Africa

REV. FREDERICK B. BRIDGMAN writes from Johannesburg: "Since last writing we have opened work in eight compounds in different parts of the 60 miles of the Rand. This means that in each of these compounds we have a group of from 15 to 50 young men who are either converts, inquirers, or at least interested enough to attend night school, which often leads to conversion. At Randfontein, an important center, we have just secured the grant of a church lot and we are now after the building. At the other end of the reef is Benoni, where some 30,000 natives are employed. A special gift is now supporting a capable preacher here.

The work opened last year at Rosettenville is encouraging, three languages being used in each service. Only a fraction of the above work could have been started, let alone the care now required, but for the motor cycle. In these few months it has carried me 3,000 miles without a failure.—*Missionary Herald.*

Presbyterians in West Africa

THE work of the Presbyterian Board in West Africa is carried on at six principal stations. Benito on the coast, in Spanish Guinea, and Batanga (also

on the coast), Efulen, Elat, Lolodorf and Metet in the interior in German Kamerun. Batanga has been deserted by the missionaries, who have gone to Benito for the present. There are at present on the field, out of a total of 58 missionaries, 34—eight of these at Benito and the rest in the interior. Letters which have come from the latter indicate that the missionaries are all in safety and are carrying on most of their work, in spite of the difficulties caused by the war. From Metet Mr. Johnson writes: "The mission is doing everything possible to keep the work going with as little distraction as possible. Here at Metet we kept our station school going, both for girls and boys, and all the village schools are kept up, altho the attendance has fallen off very much and the pupils are in many cases unable to pay the tuition." Rev. Melvin Fraser, of Elat, reports: "Our American citizenship—by which we missionaries are altogether neutral, and mean to keep so, —is our good fortune."

Missionary Activity in the Kongo

CHRISTMAS was celebrated by a union meeting of the Wembo-Niama congregation and the station congregation. Number present, 367. It had been previously announced that the collection would be given to the poor. It was very gratifying to see the response of the people to this appeal. The collection amounted to 11.40 francs in money, 5½ bushels millet, 1 bushel corn, 3 bunches bananas, 1 bunch plantains, 1 chicken, some eggs, salt, rice, beans, palm nuts, peanuts, and other articles. Several young men have been received as prospective evangelists and teachers. They spend their time in the morning at manual labor for the mission, attending school and catechumen class. In the afternoon they are kept busy in some kind of work preparatory to their future service. Seven is the present enrolment. 48 typewritten pages of Batetela words have been gathered. Several passages from the Bible have been translated. Some school charts have been prepared. Three itinerating trips have been made during the quarter. Number of villages in which services were held 21. The reception was everywhere very cordial. In each case the wife of the missionary making the trip accompanied him, and her presence did much to increase the good result of the trip. Not only have we now a better idea of the villages within working distance of the mission, but we have received requests to send teachers, and many chiefs have sent boys or young men to us to learn of our work.—D. L. Mumpower, Wembo-Niama.

EUROPE—GREAT BRITAIN

British Finances

THE editor of the Missionary Press bureau has compiled a statement concerning the contributions raised annually in the United Kingdom for missionary purposes by the Protestant churches. Various deductions may be made from the figures. The population of the United Kingdom is 46,089,249, and the total contributions for missions overseas are about £2,333,275, so that, per head of population, a little more than one shilling (or, to be more accurate, 1s. 1-6d.) is contributed annually for missions overseas. This may be contrasted with the following statistics:

	1914. £	s.	d.	1915. £	s.	d.
Amount per head of overseas trade ...	10	13	0	11	8	0
Amount per head spent on alcoholic liquors	3	5	0	3	14	0
Amount per head spent on tobacco and smoking appliances	0	12	0	0	14	0
Amount per head contributed for missions overseas	0	0	11⅛	0	1	0⅛

Great Britain is at war, and the question may be asked, Can she afford to continue her missionary contributions?

In reply, one striking fact may be mentioned. Every British state or dependency that has benefited by the work of missionaries came to the mother country with generous offers of material assistance on the outbreak of hostilities.

British Workers in Conference

THE secretaries of the various British missionary societies gathered in Swanwick in June for a short period of fellowship and conference. There were present approximately one hundred workers, men and women, representing the larger and smaller missionary societies, with their auxiliary organizations.

Among the effects of the war which were considered were the upheaval in the Moslem world; the vast changes taking place in the relationship of nation to nation which can not but affect missionary bodies; the internment of missionaries in certain fields affected by the war, leading to the neglect of large bodies of native Christians; and the altered balance between Roman Catholic and Protestant missions.

It was with much encouragement and gratitude to God that those present at the conference learned that, in spite of more than ten months of war, the work of British missionary societies was, in nearly every case, being maintained in fairly normal conditions. In facing the future, with its probable financial difficulties, it was recognized by all that the maintenance of God's work depended more upon the spiritual condition of God's people than on the financial affairs of the nation.—*London Christian.*

Y. M. C. A. and the War

WHEN the war became a certainty, there was an immediate call from the army staff in England for the assistance of the Young Men's Christian Association, which was recognized for its previous work with the army in both training and actual warfare. Within two weeks the Association had work under way at 150 centers, in charge of about 300 secretaries. In a month there were 300 centers, with 600 secretaries; and at present the work has spread to embrace 700 centers, with over 3,000 secretaries, many of whom are volunteer university men in addition to the regular men of association staffs. These secretaries are given a recognized standing with the army in the form of commissions as special service officers, with the rank of lieutenant. Most of the centers of work are in the great training camps, where the men are prepared for the actual field fighting; but it has also been possible to extend the service into the war zones, for the maintenance of clean standards of army life. There are now twenty-nine Young Men's Christian Association centers behind the lines in France, the activities being carried on in big shacks erected specially for this purpose, with funds which have been raised by appeals to the people.

THE CONTINENT

Mission to Jews in Rumania

A WORKER of the Swedish Jewish Mission in Rumania writes: "The work here among the Jews can not be compared with any other work. The people hunger and thirst after the Word of God. Jassy is a city of 75,000 inhabitants, at least 60,000 of whom are Jews. . . . Altho the Jews have no civil rights in Rumania, yet all commerce and industry is in their hands. The Jewish Mission works mainly for Israel through their schools. Pastor Adeney, in Bukarest, has 2,000 Jewish children in two large institutions; in Galatz, Pastor Johnson has 200 children in one school, and here in Jassy the Swedish Jewish Mission has a girls' school with just 100 girls. It is a joy to witness how the larger girls are seeking the truth. Every Sunday we have meetings for adult Jews. Saturday the hall is always full."—*Evangelischer Missionsbote.*

Losses in the War

FIGURES on the losses of the principal powers engaged in the war, furnished by the Red Cross, illustrate the immensity of the conflict now raging in Europe, Asia and Africa. The losses total 8,831,000. The total lost in the first six months of fighting was 2,146,000, divided as follows: Germany, 482,000; Austria, 341,000; France, 464,000; Great Britain, 116,000; Russia, 733,000. The losses of the Belgians, Serbians, Montenegrins, Turks and Japanese are not included in the summary, exact figures not being obtainable. Following is the Red Cross complete table of losses to June 1st:

	Killed	Wounded	Prisoners	Total
Germany.	482,000	857,000	233,000	1,572,000
Austria .	341,000	701,000	183,000	1,225,000
France .	464,000	1,157,000	495,000	2,116,000
Britain .	116,000	224,000	83,000	433,000
Russia .	733,000	1,982,000	770,000	3,485,000
Total .	2,136,000	4,921,000	1,764,000	8,831,000

American Gifts Welcomed in Russia

THE Gospels which have been purchased by the gifts of American Sunday-school scholars for European soldiers have been especially appreciated in Russia. The Empress wishes to have them given in the name of the Czarevitch, and has directed that the following inscription be printed in each one: "His Imperial Highness, the Czarevitch, Heir Apparent and Grand Duke Alexander Nickolaivitch most graciously presents this Gospel which has been sent to him by a Sunday-school scholar in America."

Mr. Kilburn, of the American Bible Society, writes: "I need not say how greatly this will add to the value of the books in the eyes of the men who receive them. Whatever else may be destroyed, these books will not be. They will be handed down from generation to generation while time shall last. It may be well doubted if a more gracious and helpful act could be done. The hearts of the people of this mighty Empire are longing for God's Word. This will enable us to put that Word into hundreds of thousands of hands where it would not otherwise be placed, and will cause it to be read as it would not otherwise have been read. Many feel also that this act is likely to have far-reaching influence on the relations of Russia and America."

AMERICA

Training Pastors for Immigrants

AMERICA will be made or marred by her immigrant population. One solution of the problem is offered by the College and Seminary at Dubuque, Iowa, which is fitting 236 young men, who speak thirty different languages, to preach Christ to their own people.

Adrian Van Vliet, Hollander, and small tailor, in Dubuque more than 60 years ago, saw the needs of the German immigrants, who were pouring into this country without ministers. Their religious habits were largely broken up, so he went from house to house telling them the old story of God's love. With no advantage of university culture, he fitted himself for the ministry, by prayer and study of the Scriptures, and was then called as pastor of a German church. Immediately he saw that to evangelize the immigrants you must educate their young men to be preachers to their own people.

His first step was to take two young Germans into his home, and fit them for such work. Souls were saved, and churches organized. Van Vliet refused any compensation. His two students soon increased to eighteen, and two small adjoining buildings were transformed into dormitories. In 1864 the school was placed under the care of the Presbyteries of Dubuque and Dane, and in 1870 it came under the control of the General Assembly.

In 1902 Rev. Dr. C. M. Steffens came to the College, as its President, and from that time progress has been rapid.

Chinese Students Baptized

THREE Chinese students were baptized at a service at Northfield, Massachusetts, on July 4th, the last day of the Northfield Conference. They were Sum Ou, of Columbia University; Henry Quock Quon Chin, of Worcester High School, and George Kwock Jew Chin, of Worcester Grammar School. The baptism was performed by Bishop T. S. Henderson, of the Methodist Episcopal Church; Rev. Huie Kin, pastor of the Chinese Presbyterian Church of New York city, and Rev. D. W. Lyon, minister of the Presbyterian Church and associate general secretary of the national committee, Y. M. C. A. of China. The baptism of these students leaves only a few of the 53 Chinese delegates at the conference who are not members of the church. Six Chinese were also publicly baptized at the Student Conference at Eaglesmere, Pa., in July.

Evangelistic Work in New York

THE Evangelistic Committee of New York City has planned an aggressive campaign for the remaining months of 1915. Their decennial report shows that in the ten years of their work they have preached the Gospel to 4,181,564 people representing 28 known nationalities and 43 known occupations. Men and women who have committed almost every sin, including a man who has been a murderer, have been brought to Jesus Christ, and numbers of their converts have entered active Christian service.

This year there is a new spirit of earnestness in the city, a spirit born of the awful war in Europe. It has been said that every great war in the last few hundred years has been followed by a great revival. The whispers of the coming revival are even now being heard, its breath is already felt, and the crowd is asking for something sure, something that will help in this hour of need.

The Committee hopes to give the Gospel message to about 750,000 men, women and children this season, as against 613,437 people last year. It will cost $30,000 to carry on this work.

Campbell White Goes to Wooster

J. CAMPBELL WHITE, general secretary of the Laymen's Missionary Movement, has accepted the presidency of Wooster College, Ohio, of which he is a graduate. He sees in the new position an opportunity to influence the most important single factor in the missionary problem—leaders, and says: "Wooster is training more Christian leaders than any other Presbyterian college in America, and she is capable of doing vastly more. We hope to be able to improve the quality of Christian leaders, not only for the ministry and mission fields, but for every calling in life." He states also that he hopes as a volunteer worker to be able to contribute to the Laymen's Missionary Movement, with which he has so long been connected, certain things which were not possible for an employed officer. Incidentally, his relation to the National Missionary Campaign of that movement for the coming winter will remain unchanged.

Jewish Mission in Montreal

THERE are about 55,000 Jews in the City of Montreal, 45,000 of them being in a crowded area two miles in length and about 3,000 feet wide. The Canadian Presbyterian Church has now opened a mission among them, and has called Rev. Elias Newman to take charge of it. He was brought up in England and when he was fifteen years of age he was converted to Christianity. After studying at Berlin, and in Glasgow, he spent over two years in Jewish Missionary work in London, in connection with the Mildmay mission to the Jews. In 1911 he came to the United States and took a special theological course in Louisville, Kentucky.

Mr. Newman has been engaged in a survey of the Jewish community, as well as doing personal work. A suitable building has been secured and all preparations are being made for establishing aggressive Gospel work among the Jewish people of Montreal. The Canadian Episcopal church has also taken up seriously its responsibility for the Jews, and has inaugurated missions in Hamilton, Toronto and Montreal.—*The Presbyterian.*

Satisfactory Conditions in Canada

THO Canada is sending her sons in large numbers to the war, the report comes from Toronto that the Canadian missionary boards are sending out their missionaries, both returning and new, almost as usual, the difference being that not quite so many appointments are being made. The financial condition of the Canadian Boards is also said to be good, in spite of the very large gifts by Canadian people to Red Cross, Belgian Relief, patriotic and local unemployment funds.

Mormon Finances

FOR the first time in its history, the Church of Jesus Christ of the Latter Day Saints has made public a financial report. To be sure, it is not audited by any chartered public accountant, but however accurate or inaccurate, it is at least a report, and the mere fact of its publication is evidence that the Mormon leaders have felt the severe reflections visited by so many critics upon their policy of silence and mystery in financial affairs.

The statement was laid before the annual conference of the church in the Salt Lake tabernacle on Easter Sunday. It shows that the tithe collections of the organization in 1914 were $1,887,920. The disbursements specified out of this enormous sum were as follows: For church buildings, $731,000; for church schools, $331,000; for church temples, $64,000; for missionary work, $228,000; for church hospital in Salt Lake City, $136,000; for poor relief, $116,000; for church offices, $99.000. It was also stated that outside of tithes, local church organizations had given $150,000 for the relief of the poor and $33,000 for war relief to Mormons in Europe. It will be observed that the account of disbursements leaves something like $150,000 of receipts unaccounted for.—*The Continent.*

Prospect of Union in Canada

THE *Review* has reported from time to time the negotiations looking toward the union of Presbyterians, Congregationalists and Methodists in Canada, which have been carried on for a number of years. Their consummation has been brought much nearer by the recent action of the Presbyterian Assembly, which in its annual meeting at Kingston, Ontario, voted in favor of the union by the remarkable verdict of 368 to 74. One year ago the adverse vote was 29 per cent. of the Assembly, while the recent vote was 16.7 per cent. This result was the more significant in view of the fact that the gathering was the largest in the history of the church and because the chief obstacle in the way of immediate action has been in Presbyterianism. Some of the ablest and most enthusiastic champions of the movement are in the Assembly, but the strength of the opposition has made progress slower than in the other two bodies.—*Congregationalist.*

LATIN AMERICA

Faithful Laymen in Mexico

THE initiative and ability of the native Mexican workers have been proven in various recent crises in revolutionary Mexico. The Sunday-school superintendent of the church at Aguascalientes has taken charge of the services for several months in the absence of the pastor, and the usual offerings have been taken for the support of the poor.

This same man was elected to the State Legislature under the Madero Administration. The Catholic element fought him from the beginning because he was a Protestant. Yet he proved so firm a force for righteousness that the opposition retracted and issued posters stating that even tho he was a Protestant he had made a good deputy.

In the absence of the lady missionaries at Colegio Morelos, one of the graduates, a teacher in the school for ten years, with remarkable tact and ability has attended to all business touching the school property.

In Saltillo another layman has kept up the regular services in the absence of the missionary. The attendance and enthusiasm we are told have not abated a whit and very liberally has the congregation contributed to the poor and needy.

Good News From Brazil

REV. ASHMUN C. SALLEY, Florianapolis, Brazil, writes: "I am just back from Tres Riachos where the Gospel was preached for the first time. The meetings were finely attended. I found about ten persons who wished to be baptized. These were the fruits of seed sown about twelve years ago, in the form of two Bibles left in that vicinity by a colporteur. A friend visiting a village nearby, shortly after the series of meetings, was told that the priest said that a mass movement toward Protestantism was in progress in Tres Riachos. I have no such high expectation, as the gate is narrow and few enter thereby. However, the Spirit of God opened a great door of opportunity for us. It seemed as tho the people never would get tired. I know that more than one went home to work from midnight until morning and came out the next day to a noon service. Sunday evening I was obliged to hold an after service to satisfy those who could not get within hearing during the first. God grant that this may be more than mere curiosity, and that His servant may be filled with the Spirit of the Lord so that he may be mighty to lead this people to Jesus Christ."

ISLANDS OF THE SEA

"Twelve Apostles" in the Philippines

DURING a recent Conference of Filipino Christians at Iloilo, P. I., a number of the delegates held a preaching service in the village plaza. One of the native preachers mounted a chair and spoke to the crowd that quickly gathered. A village alderman thereupon picked up a club and drove the crowd away. Some, however, refused to be driven and others returned to hear what the preacher had to say.

The next afternoon another service was held in the same place, when the American missionary had taken the precaution to obtain permission of the Presidente to hold the service. A procession from the Roman Catholic church, passing down the side street, halted, and turned back. The "twelve Apostles," who were leading the procession, picked up clubs, and started to drive the Protestants off the plaza. Inspired by the example of the "apostles" many men and boys picked up clubs, stones, and cluds or dirt, and added their quota to the mêlée. The chairs and the bench used for a pulpit were demolished, but the mob failed to get at the portable organ. "Kill the Americano," shouted some, "he is the leader of the devils." Two policemen who should have prevented the disorder, only ran about seeking the names of the rioters. The casualties included one man wounded, many feelings hurt, considerable temper lost, and several broken chairs. There have been other cases of stoning preachers, but not by a whole mob as in this case. The spirit and temper of the Roman Catholic church has not changed. The Presidente of the village and the

Justice of the Peace have promised to investigate and to punish the leaders.

The Transformation of an Island

NAURU, a tiny island, 400 miles away from the others of the Marshall group, to which it belongs, with a population of about 1,500 savages, only a little removed from cannibalism, has been for the last sixteen years the field of Rev. Philip A. Delaporte. During that period he has reduced their meager language to writing, has translated into it the Old and New Testament and over 100 hymns, and the entire population can read and write and sing from notes. All the people are said to be sincere Christians.

Both the New Testament and the hymn book were published on Nauru Island, and printed in the native tongue on a hand-press, which was sent down as a gift by the Hawaiian Mission Society of Honolulu.

Mr. and Mrs. Delaporte are accompanied on their trip to the United States by Tim Detudano, a full-blooded native, who has helped with the translations, and has been a teacher in the Nauru schools.—*Christian Herald.*

Philippine Moslem Children

BISHOP BRENT appeals for the industrial training of the children of the Mohammedan Moros in the Philippines. He says that the ignorance of the people is so dense, their customs so uncouth, and their ideas of life so untutored, that a child has but a poor chance at best. Up to the present the government has done little to educate the Moro, but what has been accomplished among the savage mountain tribes elsewhere in the Philippines encourages the belief that equal effort will meet with equal success among the Moros. The training outlined by the Bishop will only cost one dollar a week per child for buildings and equipment.

He writes: "A wave of hopelessness sweeps over one when confronted by a mass of Moro or pagan adults. But it is not so with their children. They are as impressionable, as appealing, as lovable as any children of any color in the whole world. You can see the latent intelligence in their eyes; the skill resident in their slender, sensitive fingers; the power in their comely, half-clad or wholly naked bodies. Only opportunity is lacking, and that we must supply or be guilty in the sight of heaven."

MISCELLANEOUS

The Missionary Message

IT is the overwhelming conviction of the leaders throughout these great fields that there must be a vast increase in the number of missionaries in the immediate future. On this point there was not a single dissenting voice in connection with any of the conferences. It was one unbroken appeal from the time I landed in Ceylon until I left the Japanese Islands. The requests were not stated in general terms, but based on actual facts. It was found that in each one of the areas in which conferences were held, even in territories which are commonly thought to be fairly well occupied, there are great stretches of unoccupied territory, even in regions like the Ganges Valley, the Yangtse Valley, and Japan. In Japan, for example, it was the unanimous judgment of all the workers that 80 per cent. of the total population have not yet heard the facts of the Christian Gospel. We had, at the Japanese conference, all the recognized leaders of the Japanese Church, both foreign and native. They came to the unanimous judgment that we must double the number of evangelistic missionaries in Japan; that means over 400 new foreign missionaries in Japan, if possible, within the next three or four years.—JOHN R. MOTT.

Unity and Missions. By the Rev. Arthur J. Brown, D.D. 8vo. 319 pp. $1.50. Fleming H. Revell Co., 1915.

This powerful plea for Christian unity is packed full of facts—great facts, indisputable facts, telling facts. The argument is clear and sound, fearless and convincing. Dr. Brown does not hesitate to speak some truths that may be unpalatable, but he speaks them in love and for the glory of God. Withal the book is full of life and incident.

There is a vast difference between unity and uniformity. The latter is not advocated nor even immediate organic union. The principle and program for which this book contends is the "oneness" for which our Lord prayed—the unity which will prevent unnecessary waste and duplication of effort; which will emphasize the agreement of Christians on the great essential truths of Revelation and will acknowledge all Christians as one body of which Christ is the head. It is difficult to understand how any one can read the facts and arguments set forth by Dr. Brown and still consent to any phase of denominational rivalry or jealousy. Why should a Presbyterian or Episcopal church or mission be planted in a field already occupied by another denomination unless there is room for both to flourish and cooperate in their work for righteousness and against evil? The Church of Christ can learn some valuable lessons from the cooperation of the Allies or the unity of the German and Austrian armies in the present war.

Dr. Brown's rounded study and skilful marshalling of facts has given us a classic on the subject. From the causes of disunion he proceeds to showing the present unfortunate situation in the Christian Church at home and abroad. He indicates the doctrinal unity on essentials and the misleading assumptions that keep Christians apart. Finally, he considers various proposals for unity and cooperation and pictures the coming consummation. The cause of Christian unity is worth living to attain and worth dying to achieve.

The Christian Movement in the Japanese Empire, 1915. Edited by Rev. John L. Dearing, D.D. 8vo. 686 pp. $1.25. The Missionary Education Movement, New York.

This annual volume, published for the Conference of Federated Missions in Japan, has a unique value. It contains an abundance of information obtainable nowhere else and much that would require diligent and prolonged search to secure. Over 140 missionaries have contributed to this thesaurus of information on Japan up-to-date. Besides a general survey there are sections on missionary organizations and churches, Christian literature and education, independent missions, social service, obituaries. Also a large division is devoted to Korea. The appendices relate to the Conference of federated missions, the Japan continuation committee, Christian Eleemosynary institutions, etc. Here we find the Japan evangelistic work described and the only up-to-date accurate figures on mission work in Japan and Korea.

Efficiency Points. By W. E. Doughty. 16mo. 105 pp. 50 cents. Laymen's Missionary Movement, New York, 1915.

Here is an excellent little companion study book to Mr. Doughty's previous

volume, "The Call of the World." That was a masterpiece for brevity, clearness and force, on the need and the duty of world evangelization. This second study book consists of studies in some of the missionary ideals, methods and dynamic. The little volume is packed full of ideas tersely and forcefully exprest. It is also a storehouse of facts—not merely of opinions. The Bible is shown to be preeminently a missionary book; the method by which Christianity is spread is proved to be mainly by the personal work of laymen as well as of the clergy; the importance of money as an asset in the Christian propaganda is demonstrated; above all, the power of prayer in supplying efficiency is clearly proven. Facts, arguments, incidents and illustrations abound as well as epigrammatic sentences that suggest rich themes for further study and discourses.

The Missions Code. Edited by Charles L. Boynton. 8vo, 726 pp. Foreign Missions Conference of North America, New York, 1915.

The European war has temporarily interrupted the use of cable codes to warring nations. The many codes in use have been a source of inconvenience and uncertainty. Here is one that combines the excellences of all and adds many new features that will lessen the cost of cablegrams and will help in the transmission and translation of messages. Twenty-five thousand missionaries can benefit by this code in addition to countless travelers and friends at home. It was composed under the direction of a committee of the Foreign Missions Conference. The result is a masterpiece. It will be a boon to all who have cablegrams to send to and from foreign lands.

The Jubilee Story of the China Inland Mission. By Marshall Broomhall. Illustrated. Map. 8vo. 386 pp. $1.25. China Inland Mission, London, Philadelphia, Toronto, 1915.

The history of fifty years of this remarkable mission is well worth reading. Beginning with God and one man in whom the Spirit of God dwelt, the work has grown until now, without any special church constituency at home to draw on for support, there are over one thousand missionaries on the field, besides nearly 1,700 paid Chinese helpers and 50,000 communicants baptized in the fifty years.

The story is told simply and faithfully by decades to show the steps by which God has led Hudson Taylor and his associates. There are wonderful instances to show God's guidance, His Providential protection and provision for His messengers, and the spiritual fruitage of the work. It is a valuable record, in fifty chapters, to enhearten every missionary of the Gospel.

NEW BOOKS

The Christian Movement in the Japanese Empire, Including Korea and Formosa. A Year Book for 1915. Thirteenth annual issue. John Lincoln Dearing, editor. 12mo. xxiv-686. $1.25, postpaid. The Missionary Education Movement, 156 Fifth Avenue, New York, 1915.

The Missions Code. Compiled and published by authority of the Foreign Missions Conference of North America, for use by Foreign Missions Boards and their correspondents. Charles L. Boynton, B.A., editor. 8vo, xviii-724 pp. Foreign Missions Conference, 25 Madison Avenue, New York, 1915.

Among Missions in the Orient, and Observations by the Way. By J. S. Hartzler and J. S. Shoemaker. 8vo. 467 pp. $1.50. Jos. S. Shoemaker, Freeport, Ill. 1915.

Comrades in Service. By Margaret E. Burton. 12mo. 196 pp. Illustrated. Missionary Education Movement, New York, 1915.

The New Life in Christ Jesus. By C. I. Scofield, D.D. 12mo. 117 pp. 50 cents, *net*. Bible Institute Colportage Association, Chicago, 1915.

Getting Things from God. A Study of the Prayer Life. By Charles A. Blanchard, D.D. 12mo. 270 pp. Paper, 35 cents, *net*. Cloth, 75 cents, *net*. Bible Institute Colportage Association, Chicago, 1915.

Soule's Dictionary of English Synonyms. Revised edition. $2.50. J. B. Lippincott Co., Philadelphia, 1915.

The Heart of Jainism. By Mrs. Sinclair Stevenson, Sc.D. 336 pp. 7s. 6d., *net*. Oxford University Press, 1915

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